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In This Issue

Buckaroo Banzai.....page 3
Serra column begins.....page 8
Rock 'n' roll review.....page 9

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Labor Day letter: Debate can't wait

(NC) — Moral reflection on economic issues requires raising questions about U.S. practices and policies without regard to party or administration, Archbishop John J. O'Connor of New York said in the annual Labor Day statement issued by the U.S. Catholic Conference.

Archbishop O'Connor said the pastoral letter on the economy being prepared by the U.S. bishops, like the bishops' previous letter on war and peace, will help open public debate to more explicit moral analysis.

"IN DOING so, the Church is not 'intruding' on political affairs or adding an alien issue to the public debate. Rather it is seeking to make clear the human and moral consequences of the technical choices we make as a nation," Archbishop O'Connor said.

Labor Day is observed Sept. 3.

Archbishop O'Connor, chairman of the USCC's Committee on Social Development and World Peace, said there is room for dispute about the size and style of the state's role in society and the economy.

"BUT THE principle that the state has a positive, active role to play, especially in defense of the poor, is beyond question in Catholic teaching," he said.

He appealed to Catholics and others to participate in the dialogue about economic justice that will be stimulated by the bishops' pastoral letter.

"I do not believe that Catholics can conscientiously sit out the debate over America's economic future. Both the principles of American democracy and the social teaching of the Church compel us to make our voices heard," he said.

THE 1984 Labor Day statement was the first by Archbishop O'Connor for the occasion. The 1983 statement was presented by Bishop Mark Hurley of Santa Rosa, whom the archbishop succeeded as committee chairman.

The statements are a tradition begun by labor advocate Msgr. George G. Higgins, who issued more than 30 commentaries for Labor Day before retiring from the USCC in 1980.

Archbishop O'Connor's statement traced the tradition of Catholic teaching on economic justice from the Industrial Revolution to Pope John Paul II's encyclical, *Laborem Exercens, (On Human Work).*

HE SAID the U.S. bishops have also issued documents over the years which have called for reforms such as minimum wage legislation, government regulation of public service monopolies, equal pay for women, public housing and the right of labor to organize and bargain collectively.

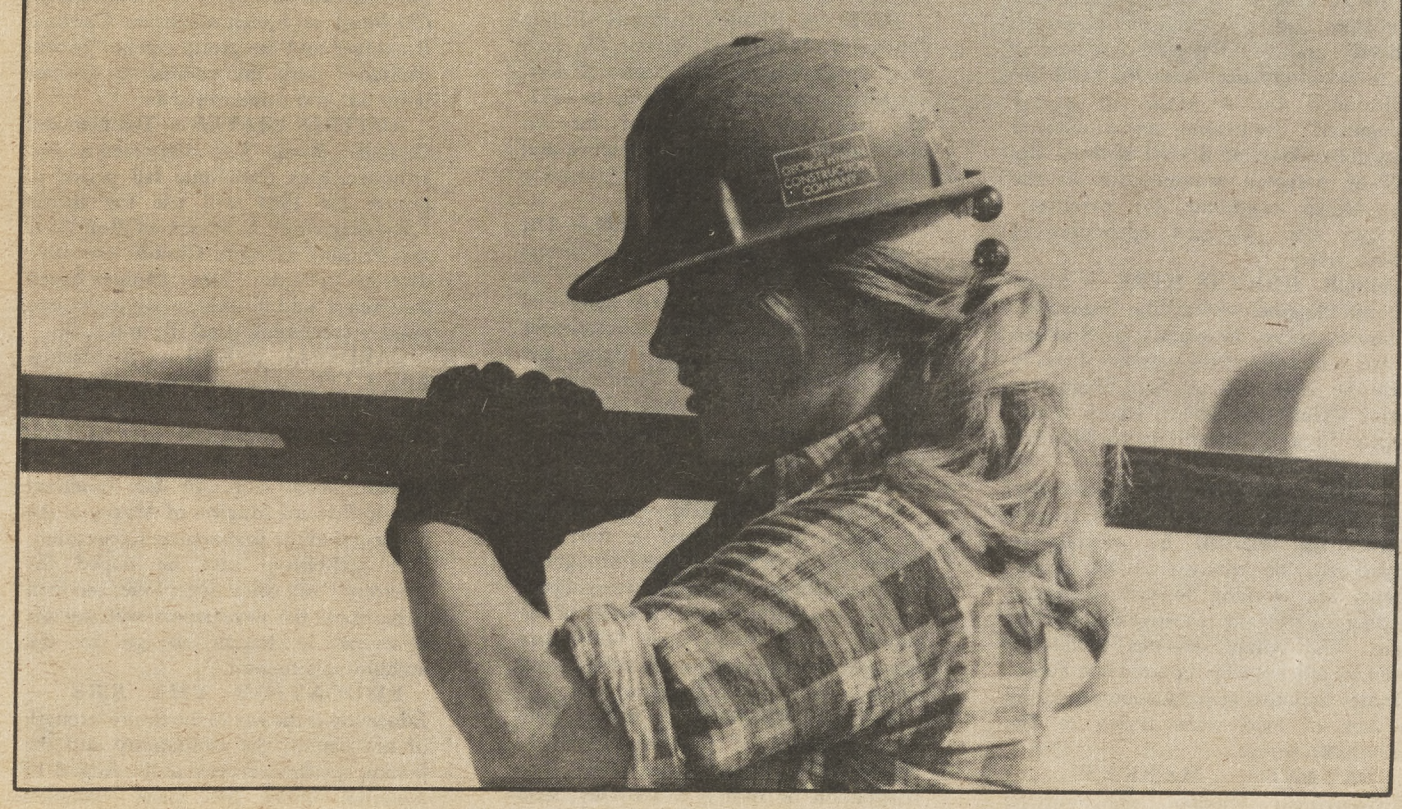
This history of Catholic statements on economic issues shows "the consistency

Please turn to page 7

Election 1984

Next week *Southern Cross* looks at the platforms presented at recent conventions for America's two major political parties — Democratic and Republican. The series, written by the National Catholic News Service, will compare each platform to the platform recommendations made by the United States Catholic Conference.

Labor Day, 1984



NC photo

As more and more women enter the work force, scenes such as this one become more frequent. For stories and opinions on labor, please turn to pages 7 and 4.

'New clergy' lives changed by their full-time apostolates

By Joyce Carr

Part one of a three-part series

SAN DIEGO — Deacon Carl Shelton served rice and lentil soup daily to thousands in the House of the Destitute near Calcutta, India before Mother Teresa told him to serve the poor in San Diego. Today he directs the diocesan SHARE program which distributes food staples monthly to nearly 64,000 people in southern California and Mexico.

After his ordination in 1981, Shelton felt called to minister to the dying in Calcutta, so he resigned as an operations director with Abbott Laboratories and worked three months with Mother Teresa. Her influence led him to start the Self-Help and Resource Exchange, which enables residents of San Diego and Imperial counties to pay $12 for food retailing at over $30 in return for two hours of community service.

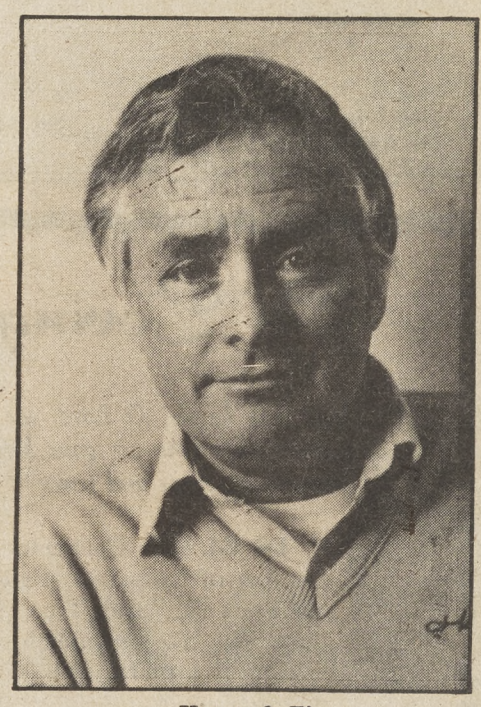
IN ADDITION to his administrative duties at SHARE, he assists at St. Brigid parish, Pacific Beach.

Shelton is one of the diocese's 13 permanent deacons working full-time for the Church. These "new clergy" have different apostolates, but the same goal — service. Their vocations have profoundly changed their own lives as well as those of their families and those they serve.

Deacon Kenneth Finn quit his job as a state civil engineer to become the full-time chaplain for Vista County Jail's 400 inmates. In his 6-by-8-foot office, a converted jail cell, he listens to the prisoners' problems, tells them of Jesus' love, and prays with them.

HE CAN be observed darting from one cell to the next, calling the inmates by name while shaking hands through barred doors. Those in isolation tell their chaplain how to keep them from "crackin' up." Others say he helps them survive.

Deacon Finn gives them Bibles and *The Daily Word* and asks Catholics if they've signed up for Tuesday's Mass or want to receive the Eucharist. He promises to get a copy of the Koran for a Black Muslim,



Kenneth Finn
Prison chaplain

which he will obtain from the prisoner's pastor.

"Minister to each other," he tells five women cellmates after praying with them. "We're all a little bit less without each other."

HE ALSO spends one day a week at Camp Pendleton's correctional facility. "During my six-year prison ministry I have never met an evil person — only unloved ones who react in unloving ways," he said.

Finn is supported by private donations from St. Dismas Guild. He is assigned to Mission San Luis Rey parish where he counsels some of the inmates' families.

Please turn to page 6

Government drops "Baby Jane Doe" case

NEW YORK (NC) — The federal government dropped efforts this month to obtain the medical records of "Baby Jane Doe," the handicapped infant whose parents originally decided to withhold corrective surgery for her birth defects.

"We are not going to ask the Supreme Court to hear the case," Justice Department spokesman Mark Sheehan said, noting that the infant was out of the hospital and at home with her parents.

SHEEHAN SAID a second case also in the federal courts raises "the identical issue." In that case the American Medical Association and five other groups have sued the government over regulations prompted by similar cases of infants who have had medical treatment withheld.

The Justice Department in March renewed efforts to obtain Stony Brook Hospital's medical records for "Baby Jane Doe," whose real name is Keri-Lyn, by filing for a hearing before all 11 judges of the 2nd U.S. Circuit Court of Appeals. The federal government wanted to determine if the infant had been discriminated against by the treatment she received for her defects.

The government's request for the medical records was denied by three of the judges in February and previously by a federal district judge.

KERI-LYN'S parents later agreed to major surgery, and the infant went home for the first time in April.

"Baby Jane Doe" had been born last October with an incomplete closure of the spinal cord, an abnormally small head and a build-up of fluid around the brain.

The parents initially allowed minor surgery but would not consent to major surgery. Some doctors had said without major surgery her life expectancy would be two years or less, but others said with surgery she could have a near-normal existence.

Briefs

CURSILLO SPLIT — The Diocese of Columbus, Ohio has disaffiliated itself from the national Cursillo movement because the national would have required Columbus to drop its ecumenical program in favor of a strictly Catholic one. The decision came after hours of talks between Columbus Cursillo leaders and Gerald Hughes, executive director of the National Cursillo Center in Dallas. "It became very clear that they have recognized that what they have in Columbus is not Cursillo. It is a very different program," Hughes said.

'RELATED' — President Reagan told a crowd of several thousand in Dallas that "religion and politics are necessarily related" and that the public actions of those who practice religion "will be influenced by a sense of moral obligation." Addressing an ecumenical prayer breakfast at a local stadium the day he accepted renomination as the Republican candidate for president, Reagan also criticized opponents of school prayer.

MSGR. HIGGINS HERE — Msgr. George Higgins, whose "the Yardstick" column appears frequently in ***Southern Cross***, is one of several speakers slated to visit the University of San Diego this term. Details on visiting lecturers will appear in a future edition of ***Southern Cross***.

FAMILY EFFORT — Nearly one year after Father James Francis Carney's death was reported by officials in Honduras, his relatives in the United States are working through Congress hoping for a formal investigation into the case. The family disputes Honduran military officials who reported that Father Carney had died of exhaustion caused by a lack of food while trying to flee Honduran troops.

'SATANIC MARKET' — ***L'Osservatore Romano,*** the Vatican newspaper, has condemned as "a satanic market" a reported international traffic in human fetuses for scientific research and for use in the cosmetics industry. It said a French pro-life group had documented the worldwide sale of thousands of fetuses, some of which were deliberately delivered prematurely.

CHURCH WARNED — The Polish press has warned the Catholic Church against taking sides with the opposition. Good church-state relations are based on "rejection by the Church's highest officials and state authorities of the rightness or usefulness of the Church's fulfilling political functions," said a Warsaw daily newspaper. The Polish army newspaper criticized priests who support the opposition.

CARDINAL'S CHAT — Chicago's Cardinal Joseph Bernardin said he had an "informal discussion" over breakfast with Pope John Paul II about his 10-day trip to Poland. The cardinal and the pope also concelebrated Mass at the papal summer ~~residence~~ in Castelgandolfo, about 15 miles from Rome.

DIED — Retired Auxiliary Bishop Edward J. Maginn of Albany, 87, died Aug. 21 in Albany after a short illness. He was named auxiliary bishop in 1957. He was most remembered for his ecumenism, his fight against racism and his support for "street priests" working among the inner-city needy.

AUTHORITY SUSPENDED — The Vatican has suspended the School Sisters of St. Francis' authority over its European province and has appointed Auxiliary Bishop Wolfgang Kirchgassner of West Germany, to oversee the province. One source in Rome said the problem allegedly stemmed from the superior of the European province using the Sisters' vow of obedience to command them "to do insignificant acts."

KENYA CAMPAIGN — The Church in Kenya has launched a food aid campaign for victims of severe drought in the East African nation. The campaign is aimed at helping people in areas of the country where crops have failed and drought-battered farm families lack money with which to purchase food.

BISHOP RESIGNS — Bishop John L. Morkovsky of Galveston-Houston, Texas, has resigned because of age. The resignation of Bishop Morkovsky, who turned 75 — the retirement age for bishops — on Aug. 16, was accepted by Pope John Paul II, according to an announcement by Archbishop Pio Laghi, apostolic pronuncio to the United States. No successor was named.

FAMILY WITNESS — The Christian family is tied to the Eucharist in a special way and therefore has a particular role as witness to the Gospel in contemporary society, Pope John Paul II said in a letter anticipating the 1985 International Eucharistic Congress in Nairobi, Kenya. The theme of the congress is "The Eucharist and the Christian Family." The Vatican has not said whether the pope will travel to Kenya to participate in the 43rd annual congress.

CONGREGATION EXPLAINED — The Vatican's doctrinal congregation provides "critical accompaniment" to theologians and stimulates theological discussion, said Cardinal Joseph Ratzinger, its prefect. The cardinal explained the workings of the congregation in an interview to be published late in August by ***Trenta Giorni (30 Days),*** an Italian magazine. Cardinal Ratzinger said the group enters "critical dialogue" with the authors to discuss, point out and correct errors.

AUTUMN PRAYER — The National Catholic Rural Life Conference has announced its traditional fall period of prayer for 1984 will use the theme "Thanksgiving: A Season of Reflection and Praise." Gregory Cusack, executive director of the Des Moines-based conference said Thanksgiving is the one holiday combining rural life and faith.

CARDINAL JOKES — Archbishop John J. O'Connor, with New York Gov. Mario Cuomo in the front pew, joked about their disagreement over abortion and the roles of church and state during a funeral Mass Aug. 24 for Auxiliary Bishop Edward Maginn of Albany at the Cathedral of the Immaculate Conception. The archbishop said he hoped the governor "will come when I die, but then if he does, the newspapers will say the governor is happy to go to the archbishop's funeral."

EDUCATION THE KEY — Education is the key to the future strength of the nation, the community and the family, speakers stressed at the Aug. 8-11 National Office for Black Catholics biennial conference. "It is essential for our futures, black and white, that this nation have a strong educational system," said Norman Francis, president of Xavier University in New Orleans.

VISIT DENIED — Pope John Paul II said he and Vatican Secretary of State Cardinal Agostino Casaroli unsuccessfully sought to visit Lithuania, one of the Soviet republics, this year. The pope did not specify why he was not allowed to visit the country.

APPOINTED — Father John Radano, chairman of the Ecumenical Commission of the Archdiocese of Newark, has been named to a five-year term on the Vatican Secretariat for Promoting Christian Unity. In his new position, Father Radano will work with the World Baptist Alliance and the Pentecostal churches.

TENSIONS 'WEAKER' — Tensions in Poland are weaker in the country since the Polish government's declaration of amnesty for political prisoners in July, Cardinal Jozef Glemp, Poland's primate, said at an Aug. 26 outdoor Mass. "There are still some discrepancies," he told an estimated 250,000 people attending the Mass. "But tension gets weaker and the center of hatred is disappearing." More than 650 political prisoners were released in the amnesty declaration, along with nearly 35,000 people imprisoned for other crimes.

STAND REITERATED — A Vatican canon law official reiterated the Holy See's opposition to government office-holding by four Nicaraguan priests and said that not even a dispensation from local bishops could supersede that oppostion. Msgr. Julian Herranz, secretary of the Pontifical Commission for the Interpretation of the Code of Canon Law, referred to an Aug. 10 statement which said the Nicaraguan priests "know perfectly that the Church authority has been insisting since 1979 that they leave positions that are incompatible with the priestly mission."

SCHOOLS LAUDED — President Reagan recently cited 262 American junior and senior high schools, including 33 Catholic schools, for educational excellence.

Official

Bishop Leo T. Maher

Thursday, Aug. 30, noon, San Diego, University Club, alumni room, CCS board meeting.

Friday, Aug. 31, 8:30 p.m., El Cajon, Holy Trinity parish hall, opening prayer service for diocesan Marriage Encounter.

Sunday, Sept. 2, San Diego, St. Joseph Cathedral, procession at 2 p.m., Mass for Vietnamese Catholic community at 3 p.m.

Tuesday, Sept. 4, 7:30 p.m., San Diego, diocesan office conference room, D.P.C. executive board meeting.

Father Peter M. Escalante,
secretary

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In Loving Memory

Into Thy hands, O Lord, we commend the spirits of these beloved ones who are gone before us into the realm of Thy eternal happiness and peace. Amen.

DI BLASI, Catherine. Wife of Sam di Blasi; mother of Barbara LaFata, Jennie Humphus, Sam di Blasi Jr., and Tina Signorelli; sister of Rose Marino; 12 grandchildren; seven great-grandchildren. Funeral Mass: August 20 at Holy Spirit Church.

Goodbody Mortuary

TAVARES, John T. Father of John T. Tavares Jr.; brother of Barbara Traver, Gloria Leaverton, Frank Tavares; son of Clara Tavares; beloved friend of Patricia Cooper. Rosary: August 22 at Goodbody Blvd. Chapel.

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A DAILY PRAYER

LORD JESUS, I INVITE YOU TO LIVE IN MY HEART MORE COMPLETELY. I GIVE TO YOU ALL OF MY PLANS, AND I ACCEPT YOUR PERFECT PLANS FOR MY LIFE. I WILL STRIVE TO YIELD TO YOUR WILL AND THE GUIDANCE OF YOUR HOLY SPIRIT, IN EVERY DETAIL OF MY LIFE. PLEASE CHANGE ME IN WHATEVER WAY NECESSARY, SO THAT I MAY KNOW YOU MORE PERSONALLY, LOVE YOU MORE DEEPLY, AND SERVE YOU IN EVERYTHING I DO.



Saint Francis
troubadour of God's peace

A dramatic presentation performed by Leonardo DeFilippis

A Franciscan Pilgrimage honoring the 200th Anniversary of Junipero Serra

DATE: Sunday, September 2nd
Monday, September 3rd

TIME: Mass, 2:00 P.M. Performance, 3:10 P.M.
Mass, 1:30 P.M. Performance, 2:20 P.M.

PLACE: Immaculate Conception Church
Serra Hall — Old Town

FREE ADMISSION

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Happy to be Catholic

Lopes' marriage based on faith

By Veronica Garcia

LA MESA — The marriage of Tony and Kristin Lopes is based on faith in God, which is at the center of their commitment.

The two believe faith gives their lives perspective.

THE LOPES have been parishioners at St. Martin of Tours Church since December, 1982.

The Church offers opportunities for involvement, like CCD and prayer groups, Tony said. The best place to follow God and grow in faith is the Church, Kristin added.

Each has struggled with their spiritual life, they said. Born in the Azores, islands belonging to Portugal, Tony, 27, was raised as a Catholic. At age eight, he and his family moved to Mountain View, near San Francisco.

AS HE grew older he began to have questions about his faith, he said.

He took "a leave of absense from the Church," he said. "I began to ask myself what I believed and why."

Kristin, age 26, was born in Palo Alto and was raised a member of the Congregational Church. While in Colorado at college, she attended a number of different churches, including a Catholic one. She said she felt at home in the Catholic Church, as if it was where the Lord wanted her to be.

TONY, WHOM she had met in junior college just before leaving for the Colorado college, had taught her about the Mass — explaining when one should sit and stand, she said.

About four years ago, after she returned from college in Colorado, she and Tony began dating steadily and went through the RCIA program together.

Kristin said she and Tony were being drawn together at the time and many little things were leading them to the Church.

ON PENTECOST Sunday, 1982, Kristin was baptized.

In April, 1982, Kristin and Tony were married in Los Altos. They moved to San Diego in December of the same year to attend college and begin their marriage away from their families, Kristin said.

Last year they taught seventh grade CCD at St. Martin.

THEIR STUDENTS would ask challenging questions, she said. On occassion they would have to check on answers before responding, she added.

Father Salvatore Cordileone, an associate at St. Martin, would sometimes visit their class to answer questions, she said.

Rather than giving tests, Kristin said she and Tony would play a game to review the material and see what their students had learned.

THEY ALSO helped out with the youth group at St. Martin for about six months, Tony said. Because of their busy schedules they no longer do, however.

Tony works part-time on a math degree at Grossmont Junior College. He is a special education aide at Aseltine School, a non-public, non-profit facility for severely emotionally disturbed children.

He has worked in this field for about four years and said it is very demanding emotionally.

HIS JOB is divided into counseling, teaching and social work, he said.

Kristin will obtain her elementary education credential at San Diego State University this fall. She has a B.A. in psychology.

She is not certain where she will work after graduation. It will be either teaching at the primary level or working with learning disabled or physically handicapped children, she said.

THE LOPES are expecting their first child in December. Kristin said she does not plan to seek full-time employment until some time after the baby is born.

They will return to the Bay area in December as well, because they want to be near their families when the baby is born. (Tony will attend San Jose State University next fall.)



Tony and Kristin Lopes

The family is very important in the Portuguese culture, she said.

TONY'S MOTHER has offered to take care of their baby once Kristin begins working, she said.

They both will be sorry to leave St. Martin parish because they have made many friends there.

Last year, they and several others started a young adult group named Crossroads, Tony said.

AN ANNOUNCEMENT in the parish bulletin for a Bible study class brought five people together, he added.

The five decided to organize a group which would meet for a question and answer session, he said. Father Cordileone helped establish Crossroads and is an active part of it.

"The goal of the group is to establish a foundation or working knowledge of Christianity," Tony said.

EVERY SUNDAY the group, which now has about 20 members, meets for Bible study, prayer or song, he said.

Social activities, like softball games, barbecues and picnics are also sponsored by Crossroads, Tony added.

He and Kristin plan games and exercises for the group, he said.

"BUT FATHER Cordileone is the meat of the group. He answers the questions and does the Bible study," Tony said.

New people are always welcome to join the group, Kristin said. Even a few non-Catholics attend Crossroads and ask challenging questions, she added.

SOUTH BEND, Ind. (NC) — William J. Beatty has succeeded Kevin M. Ranaghan as executive director of the national Service Committee of the Catholic Charismatic Renewal of the United States, which has its headquarters here. Ranaghan, a permanent deacon, has been involved in the development of the Catholic charismatic renewal since 1967. He has been a member of the National Service Committee since its beginning in 1970 and was its only executive director until Beatty succeeded him Aug. 1. Beatty was named a member of the national advisory committee of Catholic charismatic renewal when it was formed in 1971, and from 1975 to 1977 he was a member of the National Service Committee. A former business executive, Beatty began teaching Scripture and religion courses at Aquinas High School in Augusta, Ga., in 1971 He moved to South Bend in 1977 and has been involved in full-time Church renewal work since then.

The Adventures of Buckaroo Banzai

Anti-Catholic images mar movie that spoofs itself, space epics

By Susan Nowak

A neurosurgeon who became the singer for a rock 'n' roll band and then the leader of a inter-planetary adventure is the subject of ***The Adventures of Buckaroo Banzai, Across the 8th Dimension***, a film by 20th Century Fox abounding in anti-Catholic images.

Buckaroo Bonzai is the unlikely name for the hero of the film, a Renaissance man seemingly as at home in the operating room as on a smoke-filled stage.

THE MOVIE, directed by W.D. Richter, is a spoof of adventure movies and space epics. ***The Adventures of Buckaroo Banzai*** never asks to be taken seriously, but Catholics will have a difficult time ignoring or laughing at the antagonist, a "mad scientist" with a stereotypical Italian accent played by John Lithgow.

Flashbacks reveal Dr. Emilio Lizardo (Lithgow) helped discover the "oscillation overthruster," the invention that allows Dr. Banzai to attract the attention of the world as he enters solid matter (a mountain, in his pioneering mission).

In the flashback, Dr. Lizardo begins an experiment on the oscillation overthruster. First, he kisses a crucifix, makes the sign of the cross and kisses his finger and presses it onto a picture of the Blessed Virgin and the Child Jesus.

AN ACCIDENT turns Lizardo into a freaky Frankenstein-like character, but that does not rid him of his religious tendencies or his Italian accent. He can be heard saying "Jesu Cristo" and a crucifix hangs above his bed in a room only a madman could have decorated.

Psalms and Protestant work ethic slogans are intoned over a loudspeaker at his headquarters. Lizardo has an even bigger crucifix swaying from the ceiling of his spacecraft. He makes the sign of the cross as the movie reaches its climax.

At one point in the movie, Lizardo is refered to as an "Eye-talian," just in case anyone might have been unable to place the accent.

WOMEN DON'T fare much better than Catholics and Italians. The main woman in the film is first suicidal, then jailed. The scenes where Buckaroo visits her in jail and later, when she is bound and tortured by Dr. Lizardo's men, could definitely be made into a hit video on MTV.

This movie has the potential to become a hit with fans of Music Television, the cable station featuring 24-hours of rock 'n' roll videos. In addition to the blue-eyed good looks of the hero (played by Peter Weller), are his handsome bandmates. His band, known as "The Hong Kong Cavaliers," includes a guitarist who looks like a cross between Roger Daltrey of the Who and Billy Idol, MTV favorites.

It is unfortunate that a spoof movie that pokes fun at itself and aims at providing non-stop laughs had to be marred by stereotypes and anti-Catholicism.

ITS QUIRKY humor includes a shot of the U.S. president holding a Declaration of War — Short Form and this sign in Lizardo's headquarters: Nobudy Cumz in Here. Sekrit.

It is difficult not to laugh at lines as purposefully painful as these: Lizardo — "Doomed is your soul and damned is your life." Dr. Banzai — "Buzz off."

The movie, rated PG, is violent but not gory or bloody. Cutting is quick during the violent scenes; they are not lingered upon. However, plenty of guns are used and a young boy repeatedly is shown carrying an automatic weapon.



MURRAY MOBILE — Members of the St. Therese parish community bid farewell on Aug. 11 to their pastor of 12 years, Msgr. Sean Murray. Following a final Mass, Msgr. Murray, an avid golfer, was transported in a decorated golf cart to a reception and dinner in his honor at St. Therese Social Center. Parishioner Joe Ravenis is the chauffeur of the "magnificent Murray mobile." Msgr. Murray now serves as pastor of St. Brigid Parish, Pacific Beach.

Guest Viewpoint

By Father De Mott

Work: Key to social issues

Labor Day in the United States is a day to forget labor. Picnic baskets are packed and swimsuits stretched one more time as families take to the road to enjoy the summer's last weekend before school and chilly mornings suddenly stiffen us for more serious pursuits.

When inaugurated in 1882 by the Knights of Labor, however, Labor Day was a day to remember. A hundred years ago, working men and women in this country were still struggling for a 40-hour work week, a living wage and safe working conditions. Generations of exploitation forced them to assert (often at the price of blood) their dignity as human beings, their importance as producers of goods and services and their strength in unity.

While many North American workers have won substantial rights, the battle is hardly over. High unemployment plus wage and benefit cuts are again eroding labor's hard fought gains. But the most serious undermining of labor is not in this country but overseas where wage earners suffer violence and exploitation of the crudest kind. Whether we realize it or not, the struggle of workers in places like Poland, South Africa, the Philippines and El Salvador is crucially important for the future of labor everywhere, including the U.S.

Human work, Pope John Paul II tells us in his encyclical *Laborem Exercens,* "is a key, probably the essential key, to the whole social question." To adequately address worldwide problems of chronic unemployment, hunger, insufficient housing and health care, political oppression and rising violence, the unity experienced by workers on picket lines of the past needs to be relived today. "In order to achieve social justice in various parts of the world," the Pope reminds us, "there is a need for ever new movements of solidarity of the workers and with the workers." Our ultimate goal, according to the Pope, is "to make life more human."

Life for the majority of the world's workers, however, is both unhuman and intolerable. According to the United Nations, *there are 520 million malnourished people around the globe.* Each day some 50,000 die of starvation. In the Philippines, where 70 percent of the population is undernourished and seven out of 10 never see a doctor from birth to death, an average laborer makes about $3 a day. Philippine hunger becomes the multinational company's profit. Misery in this Asian nation, as in other Third World countries, is the result of economic and political structures that also jeopardize workers in the United States.

Examples abound. Many U.S. sugar and pineapple plantations and processing plants are now idle and workers, who would have been making $7 or $8 an hour, are jobless because multinational corporations set up shop in the midst of desperate social conditions in the Philippines. Such moves in textile, electronics and manufacturing industries are even more plentiful. While business capitalizes on its ability to be international, labor often remains weak, and ineffectual, still largely divided by national boundaries and internal strife. Unions in First World countries have at times made selfish and unreasonable demands, while their counterparts in poor nations have no voice at all.

Lack of international labor solidarity ultimately weakens the position of all wage earners. Ironically, U.S. workers are paying for military aid, in the name of national security, to countries that take their jobs. In the Philippines and in Central America, U.S. tax dollars prop up repressive regimes that kill or imprison labor leaders and keep wages low to benefit big business.

If work, as the Pope tells us, is the key to understanding these social questions, then Christ is the key to understanding work. Christians follow one who worked most of His life as a carpenter. Jesus' life testifies that the fundamental value of work is bound up with the dignity of the human person. And while the Carpenter of Nazareth tells us to consider the birds of the air and the lilies of the field "that neither toil nor spin," He does so only to remind us that the primary goal of human effort is to build up the Kingdom of God and its justice (Matthew 6,33). Because of Jesus' law of love (John 13,34), we have an obligation to act against egoism and do everything we can to lessen the troubles of people at work.

Labor Day may be a time to relax, but it is also a day to remember that no worker is free until all workers are free.

Stephen T. De Mott, M.M.
Assoc. Editor, ***Maryknoll***

Letters . . .

Ferraro and abortion

Vice-presidential nominee Geraldine Ferraro claims to be personally opposed to abortion. She has a 100 percent pro-abortion voting record. She is a recipient of $1000 from the National Abortion Rights Action League, which suports only hard-core supporters of abortion on demand. In May, she co-sponsored the Reproductive Rights Equity Act (HR 5745) which authorizes federal funding of abortion on demand, at any stage of pregnancy, under Medicaid and numerous other federal programs.

Ferraro provided the militantly pro-abortion group Catholics for a Free Choice with an introduction — on her congressional letterhead — for a booklet intended to persuade Roman Catholic Legislators to vote to support legal abortion and federal funding of abortion.

Local pro-choice candidates are Lucy Killea, Jim Bates and Steve Peace. There are a million and a half pro-choice victims each year, denied the choice to live.

Marilyn Smyth
San Diego

Ferraro's 'hypocrisy'

Let us hope and pray that Catholics across the United States will recognize the hypocrisy of Geraldine Ferraro which seemed to have been missed by her Catholic constituents in Queens, N.Y. These Catholics are 70 percent of the population in her district. Ms. Ferraro explained in an interview with Ms. magazine how she gained their support for three terms in the House of Representatives. She chose to work for issus that she knew were most important to them such as city transit, sewer systems and control of airport noise. She even voted for tuition tax credits though she is personally opposed to it. Her admitted strategy? If she goes with her constituents on enough of what she calls the bread and butter issues, she can vote as she wishes on issues she really cares about such as abortion and homosexual rights. She believes the right to choose abortion is a "moral right." "I won't compromise on the moral issues," she says. "There's no halfway for me on things like reproductive choice." Ferraro says now her mother even "prays on the pro-choice side."

It could be the Catholic voters in Queens aren't to be blamed. Maybe, as is so often the case, they have heard so much more from their pulpits and their papers on the need for tuition tax credits than on the evils of abortion, that they have become confused about the Commandments from God.

Let us hope we have not come so far with "abortion doublespeak" that the voters of our nation would accept a candidate who says with one breath "I am personally opposed to abortion" and contradicts with the next, "Abortion is a moral right...I won't compromise on the moral issues."

Hopefully the day will soon come when the people of this nation will awaken to the grim reality that the millions of unborn victims of "pro-choice" or "personally-opposed-but" candidates are just as violently destroyed by abortion as the victims of the openly pro-abortion. The deceit of the former only serves to add dishonesty to their stance.

Joan S. Patton
La Jolla

(Editor's note: Ms Patton is the mother of Peggy Patton, who brought suit against UCSD for requiring student fees to be used for abortions.)

All letters are subject to editing and must be signed with full name, address, and telephone number in order to be considered for publication. Mail letters to: Southern Cross, Letters to the Editor, P.O. Box 81869, San Diego, CA 92138.

The Pope Speaks



The following is excerpted from *Laborem Exercens (On Human Work),* 1981. It was written for the 90th anniversary of Pope Leo XIII's *Rerum Novarum.*

As we view the whole human family throughout the world, we cannot fail to be struck by a disconcerting fact of immense proportions: the fact that while conspicuous natural resources remain unused there are huge numbers of people who are unemployed or underemployed and countless multitudes of people suffering from hunger. This is a fact that without any doubt demonstrates that both within the individual political communities and in their relationships on the continental and world levels there is something wrong with the organization of work and employment, precisely at the most critical and socially most important points.

It should also be noted that the justice of a socioeconomic system and its just functioning, deserve to be evaluated by the way in which man's work is properly remunerated in the system. Here we return once more to the first principle of the common use of goods. In every system, regardless of the fundamental relations within it between capital and labor, wages are still a practical means whereby the vast majority of people can have access to those goods which are intended for common use: both the goods of nature and manufactured goods.

Both kinds of goods become accessible to the worker through the wage which he receives as remuneration for his work. Hence in every case a just wage is the concrete means of verifying the justice of the whole socioeconomic system and, in any case, of checking that it is functioning justly. It is not the only means of checking, but it is a particularly important one and in a sense the key means.

This means of checking concerns above all the family. Just remuneration for the work of an adult who is responsible for a family means remuneration which will suffice for establishing and properly maintaining a family and for providing security for its future. Such remuneration can be given either through what is called a family wage — that is, a single salary given to the head of the family for his work, sufficient for the needs of the family without the spouse having to take up gainful employment outside the home — or through other social measures such as family allowances or grants to mothers devoting themselves exclusively to their families. These grants should correspond to the actual needs, that is, to the number of dependents for as long as they are not in a position to assume proper responsibility for their own lives.

Besides wages, various social benefits intended to ensure the life and health of workers and their families play a part here. The expenses involved in health care, especially in the case of accidents at work, demand that medical assistance should be easily available for workers and that as far as possible it should be cheap or even free of charge. Another sector regarding benefits is the sector associated with the right to rest. In the first place this involves a regular weekly rest comprising at least Sunday and also a longer period of rest, namely the holiday or vacation taken once a year or possibly in several shorter periods during the year. A third sector concerns the right to a pension and to insurance for old age and in case of accidents at work.

Within the sphere of these principal rights there develops a whole system of particular rights which, together with remuneration for work, determine the correct relationship between worker and employer. Among these rights there should never be overlooked the right to a working environment and to manufacturing processes which are not harmful to the workers' physical health or to their moral integrity.

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Our Christian Way of Life

By Enid Lanyon

Making time for one another

One of my several aunts had an interesting way of indicating her dislike of or disinterest in certain people. "I really don't have much time for him," she would say, or, "She has never had much time for me."

I never questioned the use of the phrase until quite recently after years of not hearing it. Trying to sum up my feelings for an acquaintance of long-standing, I found myself fumbling for the right words. There had been nothing overt in his behavior to bolster my suspicion that I was not liked. "It is just that he has never had time for me," I said and instantly heard the echo of my aunt.

SEVERAL TIMES in our relationship I had asked for a small amount of this person's time and he had never had it available. There had been other occasions when his schedule had been instantly disrupted to accommodate someone else, but, obviously, my requests had not rated. He had simply not had much time for me.

For the first time, the validity of what I had always considered my aunt's evasion struck me. We have time for people we care about. If it is not readily accessible, we *make* time — and it is surprising how much time there is then. But for those we do not care about, there are always better, more important things to do with our time. We are always otherwise engaged.

Often we come in contact with people we neither actively like nor dislike. We are neither attracted to them nor antagonistic. We simply have little time to spare for them. It may seem at first to be kinder to admit "I haven't much time for him," than "I don't like him," but the message communicated is the same. If you have no time for me, the rejection and denial makes its unspoken impact on a different and deeper level of awareness. It may even be more hurtful. It may seem like hypocrisy.

CERTAINLY THERE is a feeling of exclusion — of being shrugged away, put beyond the pale, and so on. And the uneasiness of an unarticulated criticism, even threat! There is an odd sense of betrayal because beneath the apparent surface acceptance lurks this casual rejection. The signals come to us unclearly and that is always disconcerting.

No doubt my aunt did not stop to analyze the phrase she used, but had adopted it through hearing its usage by others. Had she paused to consider it, being a good Christian woman, it is quite likely that she would have felt some chagrin at what she was expressing.

It is not a Christian thing to refuse time to another. If we look at Jesus, we can find numerous instances in the story of His life when He broke off to find time for the most unlikely people. We may, of course, feel that our time is more precious than His — much as we hoard our forgiveness and love in the face of His profligacy! But unquestionably He gave freely of His time.

I AM NOT suggesting that one should pour oneself out as a libation as St. Paul claimed to do, but that we might catch ourselves before we say "I have no time," to question our priorities and whether our denial is valid or prejudiced. Would our attitude change if we were instead to admit, "I don't want to help you because I don't like you?" Or if, instead of "I have no time" we said, "I have no time *for you*"?

Most of the time we do not look that closely at our reactions. It is irritating in the rush of our daily schedules to feel a demand on our time — and that means on ourselves — being made by a person whose right to do so we prefer not to accept. The response comes almost automatically. We simply do not have the time for him — or her.

Perhaps my acquaintance felt it kinder to behave pleasantly towards me while at the same time withholding his time, and probably it was, except that it left a distinct feeling of distrust and discomfort. There are so very many ways of communicating other than verbally or overtly! There may, of course, be times when one really does not have time for anything and anyone at that point. But the casual excuse is what we need to look at a little more closely.

AS A FRIEND reminded me recently, Satan has many subtle ways of causing us to deny our calling, but I really don't have much time for him!

Talks with Parents

By Dolores Curran

Family traits evident when mom's sick

I've been sick. Oh, not sick sick but virus sick that laid me low for a week or so. Generally, I'm healthy but about every 18 months I get what we used to call a bad head cold and now call a virus that moves from a day of a pounding head to a day of a full nose to a day of laryngitis to a day of bronchitis and so on — the kind of person you hate to sit next to in church.

By the time it works its way out through the soles of my feet I'm ready to live again. I'm not one of those persevering types who carries on and suffers silently when I'm sick. My sister once said that whem I'm sick I sleep until I'm well and that's about it.

BUT MY family — well, God bless them — nobody could ever be more supportive than they when I'm sick. They take over the household and tell me not to worry. They pop in when they come home to see if I need anything, to ask how I feel, and to tell me of their day.

They take my phone calls and patiently explain why I can't talk. In short, they're everything a sick mother dreams of.

I thought all families were like this until I began interviewing families for my book, ***Traits of a Healthy Family,*** and I found that many mothers are resented for being sick. The caregiver in the family is not supposed to need care. When she gets sick and needs attention, the family feels disoriented and angry. Who is going to cook? To drive? To stop fights?

THEY BEGRUDGINGLY bring her food, their very bearing showing her what a chore and imposition it is. As she lies there wondering if her head will ever stop pounding, they ask her what *they're* supposed to do about dinner and where their soccer shorts are.

The difference between how a healthy and not-so-healthy family deals witha parent illness shows up in their sense of shared responsibility. Responsibility in these families extends beyond sharing chores to sharing support, sensitivity, peacemaking, and care. Spouses and children not only expect to step in and help out when another is overly-busy or ill but are eager to do so.

In families where this trait is not well-developed, we usually find parents who overly serve their children. They don't ask enough of them when they're well and when they aren't, the family suffers and complains rather than serves and cares.

ONE MOTHER in such a family told me that her adolescents fought so much about who was going to make dinner that she finally got up and made it, even though she could barely stand. How foolish of her. Any adolescent who can't make a family meal isn't hungry enough. Or caring enough.

Parents aren't doing their children any favor by eliminating for them the opportunity to serve. If parents give, give, give, children will take, take, take. Shared responsibility has to be taught and re-taught.

And children need to feel the rewards of responsible achievement, especially when they serve without being asked. Children feel good about themselves when they can take over. Maybe they won't fold the laundry as neatly as we do or cook the hot dogs all the way through but they have done it and that's what counts.

I DON'T want to give the impression that I have the perfectly healthy family. I don't and I don't know anyone who has. But I do know this — that when I need caregiving and solicitous concern and love, I get it. That tells me I'm more than a servant in this family...and for that, I thank God (and my family).

Ins and Outs

By Most Rev. Norbert F. Gaughan
Auxiliary Bishop of Greensburg, Pa.

Elderly given raw deal

A phenomenon of our television age is the way little bits and pieces of new language creep into our daily life, flourish and then disappear. At the time of this writing almost everybody is using the tag line, "Where's the beef?" By the time you read this, it may have disappeared (so quickly does our culture take in, chew up, and rid itself of pop phrases). The words happened, if you remember, in a commercial for a fast food chain. The scene was to accentuate the large size of the hamburger meat offered by the sponsor versus its competition. The bit featured three little old ladies, one of whom is a bit rambunctious and says those immortal (for a while) words: "Where's the beef?" A similar bit with older men as characters didn't catch on. The author of the commercial was astounded to hear that the tag was even used by a priest at a Catholic Sunday Mass. (But why should he be surprised at that? *Anything* is used at a Catholic Mass these days.)

But the application changes with the user. A politician reported that in his field the question is, not where's the beef, but "What's the beef?" In athletics, a basketball player said that he challenged a very thin player, "Hey, *where's* the beef?" Many a parish priest, trying to please many of the new demands seen as Catholic civil rights, will sympathize with the politician. Not too many will apply the basketball player's use of the line to some of our present populaton, except what they carry on their frame is not beef but the result of too many fast foods and beverages. In a frivolous vein, one can almost sketch a similar bit about the papal legate who challenged Martin Luther on the question of indulgences; when they met you can imagine the prelate might have said to Martin, "Where's the beef?" Let that for the advertising business.

MORE TO THE issue is another point being made about the commercial by the chairman of the Michigan Commission on Aging. It is worth discussing. He wrote: "The commercial gives the impression that elderly people, in particular, women, are senile, deaf and have difficulty seeing." That may be a valid gripe or "beef" because that's the one thing our culture, even by those within the Church, does.

Our patronizing attitudes sometimes put down some of these elderly Catholics. For example, that a picture of two old nuns trudging in the snow got nationwide coverage is praiseworthy. But how often would you expect to see in a Catholic paper a picture of two old nuns in a picket line for a social justice issue?

A priest will complain about those old ladies playing bingo. But many priests are happy that these persons support parish bingos and, indirectly, the school. How often will you see or hear an elderly woman as a lector in the parish? Not often, probably, except maybe at the morning Mass which only those faithful few attend. How many elderly women are on parish councils? Here and there, perhaps, but not enough to be noteworthy.

A PARTICULARLY displeasing custom worth a beef is the condescending way some priests (belonging to one ethnic group, unfortunately) will call an elderly woman, "mother." "There, there, mother, don't you worry" he will say, and it comes out off-putting and stereotyping too. One has heard it happen at funerals and you feel embarrassed when the priest addresses the widow in this patronizing way. "Where's the beef?" Everyone of these women is an individual, not to be put into a class or a category that allows instant dismissal from any serious consideration.

Personally we like the rambunctious old lady in the commercial, who in addition to asking, "Where's the beef?" said, "Why, I don't think there's anybody back there!" She was probably right. In some of our stereotyping of the elderly, we often reveal, "there's nobody back there," — that is, we are not in touch with reality in what we say about them. They may have a right to beef about us.

Full-time deacons work in varied fields

Continued from page 1

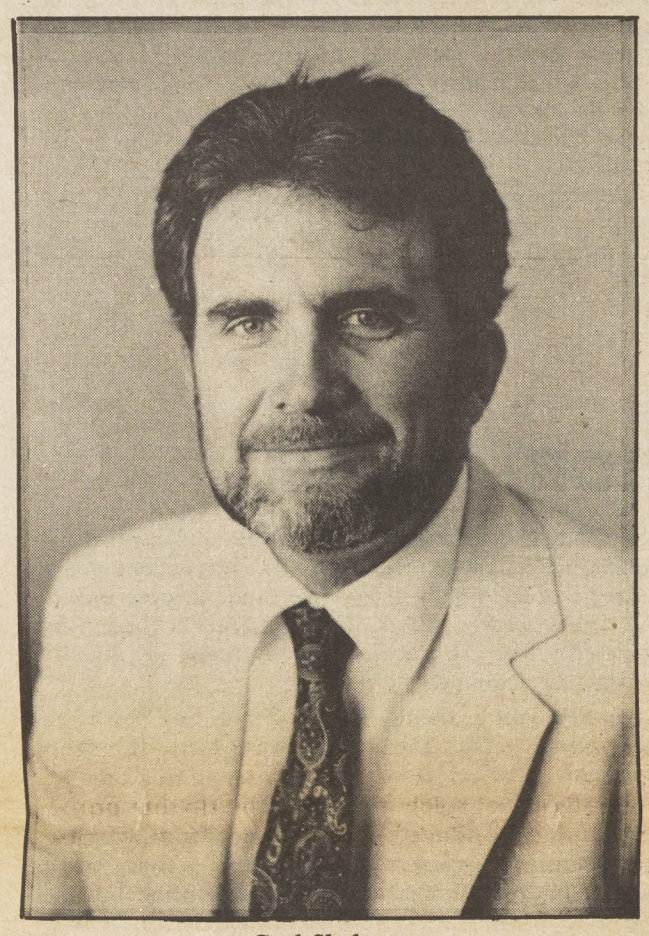
At the mission's retreat center Deacon Michael Newman schedules retreats for about 7,500 people each year and supervises operation of the 55-room facility. "It's like running a holy motel," he said.

OTHER FULL-TIME deacons also minister outside their parishes.

In addition to his duties at St. Therese, Deacon Leo Dube helps plan Masses and conferences for the charismatic renewal and is chaplain for the San Diego County Jail. Deacon Richard Corder ministers at St. John parish, Encinitas, and is chaplain for Scripps Hospital and San Luis Rey Mental Hospital in that city. Deacon Bob Moore, serving at Our Lady of Grace parish, is a team member of ***Focus 5***, a television news program about local churches.

Most of the new clergy serve withing their parishes.

DEACON FRANK DeMoor has been "covering all the bases" at Santa Sophia parish since his ordination 12



Carl Shelton
Apostolate to poor

years ago. These bases are typical for most deacons who assist at liturgies, baptize, witness marriages, preach, counsel, teach religion, conduct funerals and are ministers of the Eucharist.

They are also involved in baptism and marriage preparation, religious organizations and the physical aspects of their parishes. The responsibilities range from writing the Sunday bulletin to answering the rectory telephone.

Pastors and parishioners contacted describe their deacons as "devoted, approachable and competent," adding that they enable their parishes to provide more services, especially in marriage counseling, religious education and administration. Priests are over-extended, they say, but deacons are alleviating this problem.

DEACON JAMES Bowen worked with the contractors building Our Lady of Mount Carmel's new church, and Deacon Jack Corrao negotiates with maintenance workers at St. Vincent de Paul parish. Others coordinate the distribution of SHARE foods at their sites and stock clothing and emergency supplies for the need. Deacon DeMoor "picks up the pieces when others quit," he said.

Despite their varied duties, one pastor and parishioner believe that without their deacon, the parish would continue to function as usual.

Deacons who seem to have the most positive impact are involved in service and charity, as well as in Masses, said Father Richard Duncanson, former Diaconate Program Director. Pastors agree.

SOME SAY part-time deacons available only on weekends give minimal service to the parish since most priests prefer to do their own preaching.

The deacons are also believed to link the ministries of priests with those of laity.

They show that "ministry is open to the whole Church," said Father Neal Dolan, pastor of four-year-old Ascension parish where "priests, deacons and parishioners have grown together in faith like a family."

LAY CATHOLICS, recalling the deacons' pre-ordination days when they were pew-partners with the laity, see them as their special representatives on the altar. altar.

Deacons in full-time parish work perceive themselves and their pastors as a team commited to service. "We are brothers in the Lord," said Deacon Dube, "working for the same goal."

At Christ the King parish, Father Robert Fambrini tries to make Deacon Marvin Threatt "feel more like an equal partner in the ministry." The Jesuit pastor credits Threatt, his "right arm," with helping the black community identify with the Church.

THE DEACONS are well accepted, their pastors say, but an understanding of their role has come gradually. A few Catholics say they prefer being ministered to by priests; others say this depends not on a man's title, but on the situation and how well they know the clergyman.

As for the deacons, they say they accept the problems encountered in their work, such as listening to Catholics who don't acknowledge the Holy Spirit in their lives, trimming their crowded schedules and stretching limited parish funds to upgrade facilities. Despite these frustrations, they say their ministry is fulfilling because it is a commitment, not a job.



Frank DeMoor
Parish deacon



Leo Dube
Renewal ministry

Califano, Jesuits critique morality of Catholic voting

NEW YORK (NC) — Catholics can vote for candidates who support some pro-abortion policies if they believe "these candidates will serve the common good better than their opponents," said the Jesuit magazine ***America*** in an Aug. 25 editorial.

The editorial said the question remains, however, "how a Catholic politician can, in good conscience, support any pro-abortion policies. None of the answers given so far by any of the leading Catholic politicians is completely satisfactory."

FORMER CABINET member Joseph A. Califano Jr., a Catholic, expressed similar views in an article Aug. 19 in ***The Washington Post.***

On the question of Catholic voters, ***America*** defended the policy of the country's bishops not to take positions for or against any specific candidates.

It said the bishops' silence on candidates means Catholics should weigh "all the alternatives" in judging who will best serve the common good.

"A VOTE is not an endorsement of all a candidate's policies. Indeed, in some elections, voting is an act of desperation, not ovation," it said.

On the question of Catholic politicians who back pro-abortion policies, ***America*** took issue with Mario Cuomo, Democratic governor of New York.

In recent weeks Cuomo has taken up the gauntlet for himself and his fellow New York Catholic, Democratic vice presidential candidate Geraldine Ferraro, arguing that their faith requires them to oppose abortion personally but does not require them to translate that opposition into public policy.

SAYING THAT "logical links" are missing from Cuomo's multi-level argument, ***America*** urged him and other Catholic candidates who take that position to "develop the arguments for those policies with specific facts, not generalities equally applicable to both sides of the argument."

Califano, who was special assistant for domestic affairs to President Johnson and secretary of health, education and welfare under President Carter, also backed the bishops' policy of avoiding "the world of litmus-test politics...with candidates who favor or oppose abortion."

At the same time Califano disagreed with Cuomo and Ms. Ferraro and argued instead that "those who oppose abortion have an obligation to fight for their convictions."

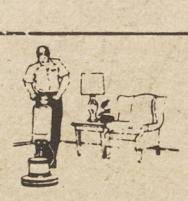
CALIFANO DESCRIBED the abortion argument as boiling down to whether one believes that "the fetus is a human being in its earliest stages."

Califano questioned what Ms. Ferraro believes in light of her congressional record of supporting public funding for abortion.

"If Ferraro in fact believes in the position of the Church on abortion," he asked, "then as a voting member of Congress, should she try to persuade others in a free and open political marketplace that her position is correct? I think so."

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Faith Today

Finding God in the whirl of the world

By Dolores Leckey
NC News Service

You, the reader of this article, very likely are an expert in the fine art of balancing work life, home life and leisure time.

Or perhaps you have refined your skills as a juggler — keeping tasks as a spouse, parent, parish minister, school aide and neighborhood representative going at once.

You probably are a busy person.

And the truth is, if you sometimes experience your life as a complex maze you're not alone. You're not alone either if, as a Christian, this complex maze sometimes poses a perplexing dilemma.

Inevitably, a point arises when conscientious Christians begin to examine the use of precious resources like time and energy. Can God really be found in the whirl of all these daily activities? Instead, should we be on our knees somewhere in solitary prayer?

This dilemma is not new. Apparently in the late Middle Ages, serious and devout lay people thought that the love of God would naturally lead to the life of a monastery. The Dominican, Father Johann Tauler, one of the German mystics known as "The Friends of God," preached many stirring sermons about this dilemma. In one he recounted the story of a farmer, someone who enjoyed a deep and steady relationship with Christ. But the farmer began to think that he should abandon his lay life and go to a monastery. Then Christ spoke to him and assured him that his love and service in the world were God's will for him.

Another time Father Tauler said that if he were not a priest but instead a shoemaker he would try to make shoes as best he could and he would count it a great privilege to earn his bread by the work of his hands.

Father Tauler, like others before and after him, pointed to the sacredness of all our work. The late Jesuit Father Pierre Teilhard de Chardin put it this way in his book "The Divine Milieu": "God is at the tip of my pen or at the tip of my brush." This is what needs to be recognized.

Basically this recognition involves the kind of awareness we associate with contemplation. For the contemplative person is aware that God is found in all the ordinary events of daily life. In being attentive to home or friends or work, one praises God.

Centuries ago Brother Lawrence, a monastery cook, wrote about this ordinary contemplation in a small gem of a book, "The Practice of the Presence of God." The pots and pans of kitchen work served as reminders of God for him.

But, to say the least, most people don't come to this steady kind of awareness all at once. Like so many other things in life, it is a matter of practice. In learning over time to give ourselves and our attention to whatever task is at hand, we learn to give ourselves and our attention to God.

For Simone Weil, a 20th-century French philosopher, prayer was defined by the word "attention." As we develop the capacity for singleminded attention, we stretch our capacity for God.

Contemporary Christians are caught up in the demands placed on them to give attention to their work, their homes or civic commitments. However, there is something else to consider: the need for some form of outward service in society. For it is quite possible to become insulated from the poor and the needy people of our communities. This can mean overlooking the genuine opportunity for meeting Christ in others who are poor or whose human needs deserve attention.

This doesn't mean that people have no need to set time aside solely for God. The rhythm produced by movement from activity to rest and back into activity again are inherent in the world God has created. We women and men, residents of the earth, are meant to live in this kind of balanced way.

There is a need to pull back regularly from places of busy activity — whether in classrooms or courtrooms or social-action projects — in order to pray. This way of spending some quiet time with God energizes people.

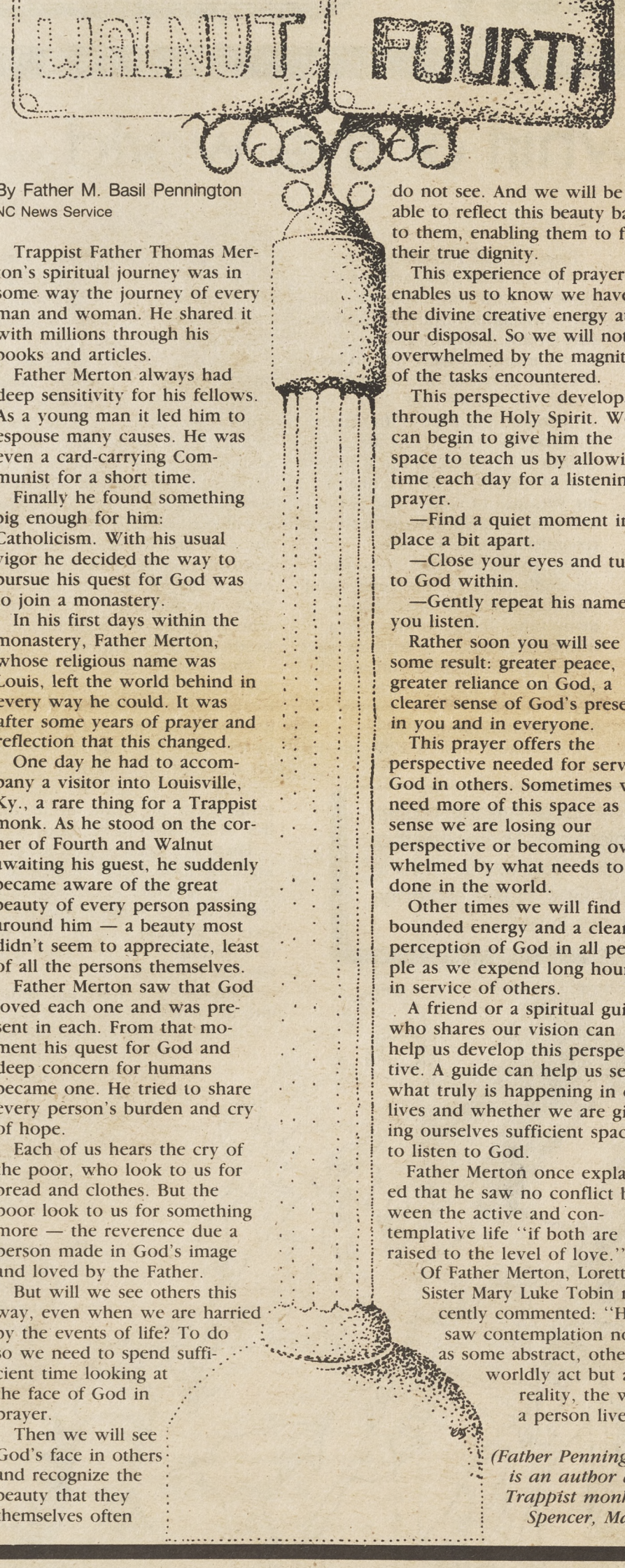
Then they can move out again into the world of work and human relationships. They are more alert to the possibility of discovering God in the world. And they are more attentive to the voice of God that may speak to them through the world.

(Mrs. Leckey is director of the U.S. bishops' Committee on the Laity.)

Time in the world. Time with God. Are these alien concepts? Dolores Leckey thinks not. She writes that we praise God by paying attention to our tasks in the world. And that we find God in the ordinary, sometimes hectic, days of our lives.



On the corner of



By Father M. Basil Pennington
NC News Service

Trappist Father Thomas Merton's spiritual journey was in some way the journey of every man and woman. He shared it with millions through his books and articles.

Father Merton always had deep sensitivity for his fellows. As a young man it led him to espouse many causes. He was even a card-carrying Communist for a short time.

Finally he found something big enough for him: Catholicism. With his usual vigor he decided the way to pursue his quest for God was to join a monastery.

In his first days within the monastery, Father Merton, whose religious name was Louis, left the world behind in every way he could. It was after some years of prayer and reflection that this changed.

One day he had to accompany a visitor into Louisville, Ky., a rare thing for a Trappist monk. As he stood on the corner of Fourth and Walnut awaiting his guest, he suddenly became aware of the great beauty of every person passing around him — a beauty most didn't seem to appreciate, least of all the persons themselves.

Father Merton saw that God loved each one and was present in each. From that moment his quest for God and deep concern for humans became one. He tried to share every person's burden and cry of hope.

Each of us hears the cry of the poor, who look to us for bread and clothes. But the poor look to us for something more — the reverence due a person made in God's image and loved by the Father.

But will we see others this way, even when we are harried by the events of life? To do so we need to spend sufficient time looking at the face of God in prayer.

Then we will see God's face in others and recognize the beauty that they themselves often do not see. And we will be able to reflect this beauty back to them, enabling them to find their true dignity.

This experience of prayer enables us to know we have all the divine creative energy at our disposal. So we will not be overwhelmed by the magnitude of the tasks encountered.

This perspective develops through the Holy Spirit. We can begin to give him the space to teach us by allowing time each day for a listening prayer.

—Find a quiet moment in a place a bit apart.

—Close your eyes and turn to God within.

—Gently repeat his name as you listen.

Rather soon you will see some result: greater peace, greater reliance on God, a clearer sense of God's presence in you and in everyone.

This prayer offers the perspective needed for serving God in others. Sometimes we need more of this space as we sense we are losing our perspective or becoming overwhelmed by what needs to be done in the world.

Other times we will find unbounded energy and a clear perception of God in all people as we expend long hours in service of others.

A friend or a spiritual guide who shares our vision can help us develop this perspective. A guide can help us see what truly is happening in our lives and whether we are giving ourselves sufficient space to listen to God.

Father Merton once explained that he saw no conflict between the active and contemplative life "if both are raised to the level of love."

Of Father Merton, Loretto Sister Mary Luke Tobin recently commented: "He saw contemplation not as some abstract, otherworldly act but as reality, the way a person lives."

(Father Pennington is an author and Trappist monk in Spencer, Mass.)

Praying in

By Katharine Bird
NC News Service

For a single parent, advice on handling a particularly troublesome situation came from a totally unexpected source — her child. "I couldn't believe it," she said later. "It must be God spoke through him."

For the gray-haired woman who runs a homeless shelter, the face of God shines through the careworn, sometimes disturbed faces of the shopping-bag women she welcomes each day.

For a traveler, suffering through a service in a dusty church far from home, a weary pastor's marvelous sermon on forgiveness brought a glimpse of God.

Paulist Father James Young told those anecdotes to bring home his conviction that many Christians find God smack dab in the midst of their hectic lives.

"God made the world — he created us to live here — and we meet God right here," said the rector of St. Paul's College during an interview at his office in Washington, D.C.

Though God turns up "in the most surprising places, in the most surprising people," Father Young tells seminarians, don't look for a "dramatic stranger coming to the front door." Usually God "speaks to us in ordinary voices."

The priest particularly likes psychologist Dr. Joseph Goldbrunner's description of holiness: "Holiness is wholeness." What Goldbrunner means, Father Young says, is that the path to holiness for most people is "life in the world as fully involved humans."

It means growth for human beings takes place in developing talents and intelligence and spirituality by living with other people. This "brings us closer to God," Father Young said.

Working out the tasks of spirituality "involves learning to pray on your feet, in place," Father Young thinks. It means "heightening our awareness of

'...growth for human beings developing talents and intelligenc ty by living with other people. closer to God.'

Agents for the

By Father John J. Castelot
NC News Service

Jesus was the perfect agent of God's love. Like all the others in the long line of such agents, Jesus was deeply involved in human affairs.

But what other agents of God became deeply involved in human affairs? Think back, for example, to

—Moses. He liberated his people from oppression and slavery in Egypt. He guided them through the desert, forming them into a people. He gave them a charter, consisting mainly of civil law that covered every aspect of their existence.

—Or Solomon. He was an astute political administrator, a builder, a financier.

—And Isaiah. A nobleman, this prophet was intimately involved in domestic and international politics.

Moses and Solomon and Isaiah felt that in devoting themselves to human concerns they were devoting themselves to divine concerns as well. For the heavenly Father is supremely interested in his children.

God created the universe, pronouncing it good, very good (Genesis 1:31). He entered into relationships with humanity, promising to lead it to a glorious destiny.

'Moses and Solomon and Isa devoting themselves to human were devoting themselves to divi well.'

God entered our history and committed himself to it.

In fact, God loved the world so much that he gave it his only son (John 3:16). But what world was it that he loved so much? Was it some never-never world? Or was it the world of agriculture and industry, arts and sciences, politics and commerce, of loving and birthing and parenting?

g in place

God acting in the world, in our life."

At the same time, Father Young knows that life is no "Polyanna existence." Many people find life "grinding, wearing, difficult," even when they realize they are doing badly needed work, he says.

He recalls being in Boston when Dorothy Day explained how she avoided personal burnout in her work for the poor. She was accepting the Father Isaac Hecker award for her many decades of social service.

Father Young recalls that Miss Day told how, when responsibilities threatened to overwhelm her, she would go to New York City's Nativity Church where Father Hecker, the founder of the Paulist religious order, once prayed. Often she would think about Father Hecker and especially a vision of angels he had, Father Young said.

Angels were the last thing the social-justice audience in the church that day had come to hear about, Father Young said. But Miss Day explained why that vision helped her. It pointed to a "transcendent dimension to life." It helped her see "beyond squalor and suffering."

Miss Day's point, as Father Young interprets it, was that faith "allows us to see beyond present pain and gives meaning to pain."

He recalled celebrating Mass recently with a family and some of their friends. The small group focused on and prayed for a woman suffering from a serious illness. The woman, who was present, was recovering after major surgery. The experience proved to be wonderfully supportive for everyone, he concluded.

Liturgy reminds Christians that they can find God in each other, said Father Young. It reminds them that they are on a common journey and can nourish each other.

(Ms. Bird is associate editor of Faith Today.)

man beings takes place in d intelligence and spirituali- her people. This brings us

or the world

The answer is obvious. There is only one world for him to love: It is the world in which we live, the world on pilgrimage to the kingdom.

Put simply, there really is no sharp distinction between secular and sacred — not in God's world. All creation is permeated by God's presence, power and saving love.

Christianity, by its very nature, is interested in the world and the life of human beings. For God created humanity in "the divine image" (Genesis 1:27). God loved humanity, redeemed it, destined it for glory.

Reflect for a moment on the career of Jesus. He did not go around saving disembodied spirits. To the Jewish mind in the time of Jesus there were only people — people who did not "have" bodies, but "were" bodies.

Jesus ministered to these living, breathing, laughing, crying, dancing, hurting people. He cured the sick, gave sight to the blind, fed the hungry, consoled those who mourned, healed the crippled, raised the dead, restored dignity to the exploited.

He taught them how to find happiness here and now by living in accord with the designs of a loving Father. He taught them to seek happiness by being reconciled to this Father and to each other.

"Surely (the Lord) did not come to help angels, but rather the children of Abraham; therefore he had to become like his brothers (and sisters) in every way...Since he was himself tested through what he suffered, he is able to help those who are tempted" (Hebrews 2:16-18).

(Father Castelot teaches at St. John's Seminary, Plymouth, Mich.)

mon and Isaiah felt that in s to human concerns they elves to divine concerns as

FOOD...

...for thought

Think back to the last time you felt genuinely frustrated.

—Maybe you had an argument with someone at work or in your family — a misunderstanding; afterward you realized that if either party had understood the other, the argument would not have occurred.

—Or maybe you felt frustrated when you saw the impact of real injustice on people's lives.

Now think back to the last time you experienced a sense of disappointment.

—Was it when a child you care about was trying for a place in your community's summer All-Stars Swim Meet? She placed 13th in tryouts, but only the top 12 qualified.

—Or was it after you prepared a fine dinner for close friends, only to find at the last minute that they had been struck by the flu and couldn't come? Once again you realized that well-made plans can come apart at the seams.

Frustrations. Disappointments. In one degree or another, they are among the stuff of daily life. Can people be expected to believe they can encounter God, or learn about life's meaning, in the midst of such uninvited events?

Of course, frustration and disappointment do not tell the whole story of daily life. In daily life you get to witness the personal growth that has occurred in others or in yourself. Daily life is a forum where something unexpected may yield a solution to a complicated problem. And daily life offers opportunities to express love and to share talents.

Daily life, it seems, is a mixed bag. So what does it really mean to speak of God's presence there?

Think about it. Talk it over.

It is easy to think that God cannot be encountered in the messiness of daily life — or that if God were encountered there, a person would be too busy to notice.

Thus, it pays to step back from the rush of events in order to ponder what is happening in your life. God surely can be encountered during the quiet moments when you take stock of things.

But isn't it also possible to encounter God when the frustrations and disappointments of daily life tear at you? Often they force you to give attention to something or someone that means much to you. They push you to come to terms with why you care so much and how much you care.

How is God present in daily life?

What do you think?

...for discussion

1. You often will encounter God through other people, it has been suggested. Can you think of a time when this happened to you? Can you think of a time when it happened for someone you know, or for a character in a book you read or a film you saw?

2. Do you feel there is a conflict between the time given to your work in the world and the time that ought to be given to God? Why, or why not?

3. How might your family life or career responsibilities cast light on God's meaning for you?

4. Trappist Father Basil Pennington provides some guidelines on making space in one's life for the Holy Spirit. Do you find his suggestions helpful?

SECOND HELPINGS

"O Holy Mountain!" by Father M. Basil Pennington, OCSO. This is a journal of Father Pennington's seven-month retreat at Mount Athos, the historic Orthodox monastic community in Greece and "the only monastic republic existing in the world today." Why would a Trappist priest need to go on retreat at all? In this book the author explains why. At Mount Athos, the author says, he was "purposely stepping back or out of his usual world vision and concern and centering upon his own personal being before his God." Readers will find in this book not only an account of steps taken during one man's special spiritual journey, but many interesting stories about the people, the places and the history of Mount Athos. (Michael Glazier Inc. 1723 Delaware Ave., Wilmington, Del. 19806. $7.95.)

CHILDREN'S STORY HOUR

When did we see you hungry?

By Janaan Manternach
NC News Service

The crowd was large. People pushed and shoved to get closer to the front. They wanted to see and hear Jesus.

Jesus stood up on some steps so it would be easier for people to see and hear him. He raised his hands above his head. The crowd became very still. Everyone strained to hear what Jesus would say.

"When I return in glory," Jesus began, "I will sit like a king on a throne. Everyone will stand before me. I'll separate people into two groups, just as a shepherd separates sheep from goats. He places the sheep on the right side and the goats on the left."

The crowd remained very still. Everyone wondered which side they would be on.

Jesus continued. "I'll say to those on the right, 'Come! My Father blesses you. You will receive what God has planned to give you since the creation of the world. I was hungry and you gave me food. I was thirsty and you gave me drink. I was a stranger and you welcomed me. I had nothing to wear and you gave me clothes. I was sick, and you took care of me. I was in prison and you visited me.'"

Everyone in the crowd, of course, imagined they were on the right side of Jesus. But they weren't sure when they had fed him, or welcomed him, or visited him. In fact they didn't remember doing any of these things for him.

Jesus knew what they were wondering. He put their thoughts into words. "Those on the right will ask, 'Lord, when did we see you hungry and give you food, or thirsty and give you something to drink? When did we see you as a stranger and welcome you into our homes? Or when did we give you clothes? When did we see you sick or in prison and come to visit you?"

People could hardly wait for the answer Jesus would give to these questions. They were amazed at his response.



"This is what I will tell those on my right who ask these questions," Jesus said. "Whenever you did any of these things for the least important of my brothers and sisters, you did it for me!"

The crowd reacted in amazement. People whispered to one another. "Does he mean that what we do for the people around us, we are really doing for him?"

Jesus then talked about those who would be on his left, the goats. He said that they did not help him when he was in need. They did not feed or clothe him when they saw him hungry and thirsty. They didn't give him shelter or clothing when he needed it. They did not visit him when he was sick or in prison.

"As often as you neglected these people in need, you neglected me," Jesus concluded.

The crowd broke up. People pondered Jesus' words.

(Story hour biblical quotes — this week from Matt. 25:31-46 — are paraphrased.)

(Ms. Manternach is the author of numerous catechetical books and articles for children.)

a game

Missing Parts

Add the missing vowels to the words below. The phrases in the puzzle are to be found in this week's Children's Story Hour.

1. l__rg__ cr__wd
2. sh__ __p __n th__ r__ght
3. g__ __ts __n th__ l__ft
4. k__ng __n __ thr__n__
5. __ w__s h__ngr__...
6. ...__ __ __ g__v__ m__ dr__nk
7. __ w__s s__ck
8. __ __ __ d__d __t f__r m__

answers: 1. large crowd, 2. sheep on the right, 3. goats on the left, 4. king on a throne, 5. I was hungry..., 6. ...you gave me to drink, 7. I was sick..., 8. you did it for me.

a game

HOW ABOUT YOU?

☐ Think about your own community. Are there any people there who are hungry, or thirsty, or lonely, or who need clothes? Can you help?

Children's Reading Corner

"An Artist" is a story by M.B. Goffstein. Children and adults may enjoy reading it together again and again. It begins with the words, "An artist is like God, but small." The story continues by describing how artists spend their lives. They use their talents trying to make colors sing in their paintings.

The book's illustrations help to show that the world the artist sees is an echo of the world of God's creation. Look in your local library for other books by Ms. Goffstein, a fine writer and illustrator. (Harper & Row, 10 E. 53 St., New York, N.Y. 10022. Hardback, $7.95.)



Forgiveness

The promise of God's forgiveness is fulfilled as Father Robert Whalen, SJ, hears the confession of a prisoner in the Federal Medical Prison in Springfield, Missouri. Father Whalen's message of forgiveness and the love of God help heal the pain of confinement for large numbers of repentant prisoners.

With help from the Catholic Church Extension, Father Whalen introduces prisoners to basic Christianity. It's a tough job in a hostile environment.

Father Whalen is part of a team of home missioners who, together with Extension, pursue the vital and urgent task of evangelization here in the United States. But the team is too small to do the job without help. It needs new members. It needs you.

Join us. Become a member of the Extension Society team. Although you won't be present in the home missions personally, your impact will be felt in this holy effort. Together we can bring the Word of Christ to those who don't have it.

Write for a free subscription to Extension magazine today and discover the difference you can make. Together, and with God's grace, we can achieve His missionary goals here in our own beloved country.

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Labor Day 1984

'Permanent underclass' can be avoided

NEW ORLEANS (NC) — The black middle class can help prevent development of a "permanent underclass," in the black community, Auxiliary Bishop John Ricard of Baltimore told 500 people at the Black Catholic Family Conference at Xavier University.

Bishop Ricard, ordained an auxiliary bishop of Baltimore in July, said the underclass has characteristics such as "single-parent households, large families, teen-age mothers, low incomes and lack of educational opportunities.

HE SPOKE on "Problems Besetting the Black Family" during the Aug. 3-4 conference, sponsored by the Josephite Society.

The bishop, who completed doctoral studies in psychiatric social work at the Catholic University of America while serving as a pastor in Washington, said many of the problems could be helped by encouraging stable, nuclear families.

The Church and the black middle class must help provide reasonable and realistic alternatives to the ghetto, he said, suggesting that computers instead of drugs could be placed in the hands of black teen-agers.

"THE MIDDLE class has to go back to the ghetto, to the inner city, and provide the moral thrust and leadership that once was there. When the middle class moved out, a stabilizing influence left black neighborhoods," he said.

At another meeting at Xavier University before the family conference, Auxiliary Bishop Wilton Gregory of Chicago said blackness and Catholicism are very compatible.

"We must teach, through all our endeavors, that blackness and Catholicism do indeed mix well together," Bishop Gregory said.

THE MEETING, a national conference for black clergy, nuns and seminarians, included more than 300 participants who discussed their specific roles in the black community.

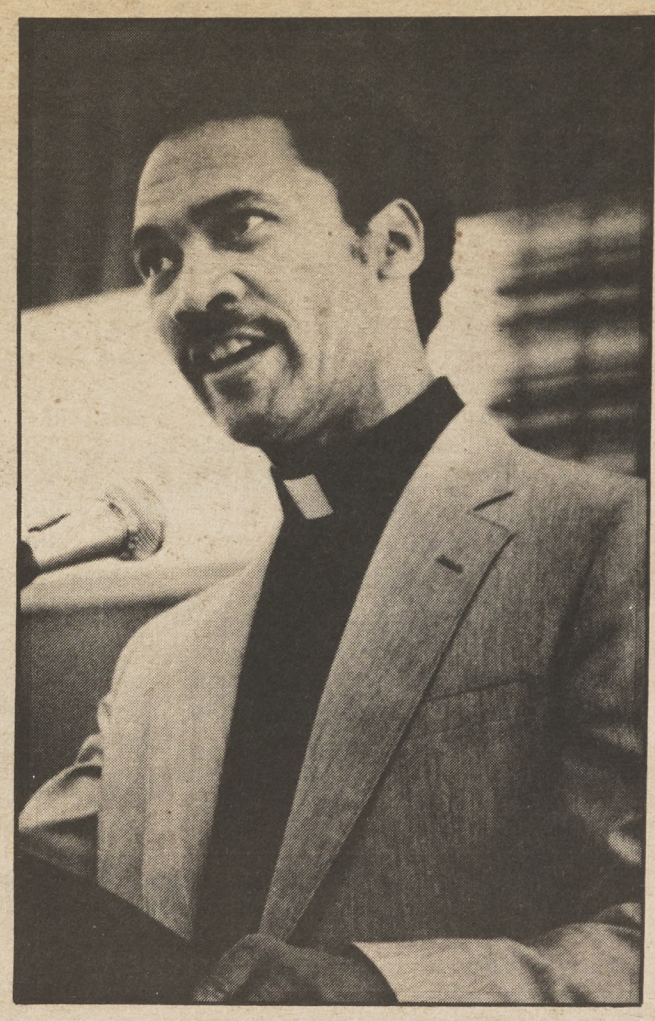
"Leadership in the black community requires risk-taking because of the historical mandate blacks have as being charged with the bringing about of social justice," Jualynne Dodson of the Union Theological Seminary said during the July 29-Aug. 3 conference.

"As black ministers you must be willing to raise critical questions even when it might mean personal loss," she said. "Your personal salvation is of little value to the black community."

HOWARD DODSON, sharing the podium with his wife, added that "new times require different roles and responsibilities for all of us. This is especially true for black leaders. Ministers in the black community must transcend the narrow corridor of the concerns of the black community and address the much larger problems of society as a whole."

Sister Eva Marie Lumas, a member of the Sisters of Social Service and a catechetical consultant from Oakland, said black Religious play a major role in how the black community perceives Catholicism.

"If our faith is to have any credence, we must by our own example show the benefits of that faith," she said. "And we do not have to look beyond the doctrines of our own Church to know what we must be as black Catholics."



Bishop John Ricard
'Strong families needed'

Msgr. George Higgins sees spirituality in Labor Day

By Msgr. George G. Higgins

(NC) — The notion that Labor Day has a spiritual meaning may be met with a measure of cynicism by some readers. Nonetheless, it has an important spiritual meaning and so does the labor movement which succeeded in having the day made a national holiday in 1894.

Labor Day was conceived by its founders — Samuel Gompers, Peter McGuire and their associates in the original American Federation of Labor — as a means of publicly and dramatically calling attention every year to the dignity of labor and the solidarity of all men and women.

GOMPERS, FIRST president of the AFL, was not a religious man, according to one of his biographers. That doesn't mean, however, that he was a materialist. On the contrary, he had a deep appreciation of spiritual values, and he invariably stressed their importance in his writings on the essential meaning of the labor movement and the purpose of Labor Day.

"For every cause," he wrote in 1913, "there must be something that lifts it out of an atmosphere of common experience; it is intensely practical and seeks material ends, but it is guided by ideals that are exalted and illuminated with a realization of the value of life and the possibilities for human development.

"By our recognition of these ideals and by keeping them prominently before the workers and the public, we set our own valuation upon Labor Day as an index to the value of the movement. Organized labor cannot afford, for any reason, to permit the day to lose its real meaning."

THE LABOR movement, the AFL executive council said 10 years later, "fixes as its goal nothing less than the complete richness of life, without limitation of any kind, the attainment of the complete human ideal, in all its economic, ethical and spiritual implications."

Given this goal, Gompers and his AFL associates held it fitting that all "churches draw close to their altars the soul of labor on Labor Sunday, and that men and women of labor everywhere make special efforts to cooperate with the churches and to secure the cooperation of the church with them in order that there may be in the churches everywhere on that day a great unison of expression in behalf of a higher, nobler life for the masses of our people."

It was for the purpose of keeping this spirit of idealism alive that Labor Day was founded. Now that Labor Day has been christened, as it were, by the Church and transformed into a religious holiday in honor of St. Joseph the Workingman, there is reason to hope that it will serve this purpose more effectively than ever before.

Bishop closes GOP convention session with prayer

By Liz S. Armstrong

DALLAS (NC) — Bishop Rene H. Gracida of Corpus Christi, Texas, closed the daily session of the Republican National Convention in Dallas Aug. 21 by asking God to bless all those who help provide free choice in politics.

He sought blessings on "all who participate in this convention and all who will work in the coming months to provide the American people with a free choice of their national, state and local governmental leaders."

"ENABLE THEM to work intelligently, perseveringly and conscientiously for the cause of truth and justice; for the good of our communities, our country and our world," he prayed.

He likewise expressed thanks "for the blessings of our liberty and our freedom to participate in our system of government" and quoted from Isaiah, "He has sent me to bring glad tidings to the lowly, to heal the brokenhearted, to proclaim liberty to the captives and release to the prisoners, to announce a year of favor from the Lord and a day of vindication by our God."

After his brief political convention visit, Bishop Gracida said the experience was "a first for me, a great moment in my life." He said although he has followed politics for years, it was his first convention and "an honor."

ANOTHER CATHOLIC leader, Cardinal John Krol of Philadelphia, was scheduled to lead a prayer at the convention Aug. 23, the night of President Reagan's slated acceptance speech for renomination.

In an interview prior to the convention, Bishop Gracida said he saw no conflict between his giving a benediction at a political convention and the Church's position of non-involvement in partisan politics.

He said the benediction was meant to ask God's blessing upon the American system of government, not as a plea for God to bless one party over another.

BISHOP GRACIDA, who is of Mexican-French ancestry, said he is a registered Democrat and "would have accepted an invitation from the Democratic Party and done the same thing" had he been asked.

A feature by an unknown author in a recent St. Joseph's Cathedral bulletin, called "How to Live a Good Long Life" said, in part: "Do not ride in an automobile — they cause 20 percent of all fatal accidents. Do not stay at home — 17 percent of all accidents happen in the home. Do not walk around on the street — 14 percent of all accidents occur to the pedestrian....Only .0001 percent of all deaths occur at worship. The safest place to be in all the world is with Our Lord in worship, no matter what the season."

Bishop O'Connor issues first labor letter

Continued from page 1

with which the Church has expressed its concern for economic justice in different times and in different social and economic settings," Archbishop O'Connor said.

He said the coming pastoral on the economy thus is "a continuation of a long and important tradition within the Church."

ARCHBISHOP O'CONNOR said moral reflection on economic matters is "beneficial and necessary for the Church, for it is carrying out the Gospel mandate to re-evaluate every aspect of our lives in the light of Jesus' life and teaching."

Moral reflection by the Church also is beneficial for society "because it is an affirmation of our democratic political heritage and institutions," Archbishop O'Connor said. "It is a sign of our dedication to democracy when we strive to make a genuine and unique contribution to public discourse on these vital issues."

The Church is not only a community of believers but a major social institution in a pluralistic society, the archbishop said. "As a 'public Church' we believe that we have not only the right but the responsibility to contribute to public debate on major issues of our day."

THE LEGITIMACY of this public role for the Church, he said, is rooted in scriptural and theological tradition.

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Bingo is "B-I-G business" and big controversy in Denver

By Patricia Hillyer

DENVER (NC) — Bingo is a controversial topic in the Archdiocese of Denver, because the game is a form of gambling which attracts some people who cannot afford to play and yet helps some local parishes and schools survive.

"When I go home after working bingo, I sometimes feel dirty," said Mrs. Harold Lyda of St. Pius X Parish, where she and her husband have coordinated the bingo program for nine years. "When we see people who we know are on welfare and are cashing checks we try to talk them out of it..."

BINGO IS a big business for many parishes in the archdiocese. The game brings in more than $2 million each year for 55 Denver parishes. Proceeds have built churches, kept schools open, launched numerous religious programs and paid for the Catholic education of untold numbers of school children.

"Without a doubt, our school would have closed if it were not for bingo," said Father Francis Kappas, pastor of All Souls' Parish.

Denver's Presentation Parish illustrates the impact bingo can have. Its pastor, Father John Gibbons, leases the entire Bingo Palace building on West Colfax Avenue and sublets it to various churches and organizations when his parish is not sponsoring the games.

LAST YEAR the parish netted nearly $500,000 through its bingo operations, according to the Colorado secretary of state's office.

The parish recently dedicated a new church built from bingo profits, and the school has erased a $125,000 debt it owed when Father Gibbons arrived.

Many ~~pastors~~ reluctantly depend on bingo revenues.

"I'D GET out of it so fast if I could... I think it's prostitution!" said Father Robert Halter, pastor of St. Joseph's Redemptorist Parish.

He said the 10-15 hours a week he spends on bingo problems "should be spent on other ministry."

Father Halter said he believes that poorer parish schools should be assisted financially by the richer parishes in the archdiocese, or the archdiocese itself, "so we don't have to depend on bingo."

SEVERAL ARCHDIOCESAN pastors have found stewardship such as tithing to be a worthy alternative to sponsoring bingo nights. One priest said the dependence on bingo for support "proves that we have failed to give our people a correct view of stewardship."

The bingo craze, though, continues. Several other Denver Catholic organizations hold bingo licenses, and many parishes outside the city sponsor games.

The moral debate also continues over the game, which provides entertainment and companionship in the guise of high-risk gambling.

BINGO IS, in fact, the least remunerative form of gambling, according to ***The Art of Playing Bingo and Winning Consistently*** by bingo expert B.A. Hartwell.

"The Catholic Church takes a neutral stand on gambling, so bingo is not in itself immoral or sinful," said Jesuit Father William Miller of the Religious Studies department of Regis College in Denver.

Father Miller said that ideally it would be preferable if bingo did not have to be a source of fundraising, because it encourages spending by some people who cannot afford the money.

NOTRE DAME (NC) — New York Gov. Mario Cuomo's Notre Dame speech on politics and religion is slated for Sept. 13, a Notre Dame University spokesman said. A Catholic and a Democrat, Cuomo received national attention in August when he announced he intends to lead a new public debate over the role of religion in politics.

Fray Serra: "True priest, evangelist, dreamer"

Early in 1983, the California Catholic Conference established the Serra Bicentennial Commission to plan and oversee statewide observances commemorating the 200th anniversary of Fray Junípero Serra's demise.

Under the guidance of the Most Reverend Thaddeus Shubsda, Bishop of Monterey, the Commission inaugurated a wide range of activities designed to further Serra's recognition as "one of the greatest characters of all history, a true priest, an ideal soldier, an evangelist, an empire-builder, a dreamer with a poet's soul."

AMONG THE many proposals was one which called for a series of weekly newspaper articles touching the highlights of Serra's ministry to the neophytes of California. They were to begin during the week of Serra's actual anniversary and to continue for a full year.

It was decided to base the biographical sketches almost exclusively on the twin volumes published in 1959, by the late Reverend Maynard J. Geiger. That outstanding Franciscan historian spent



Msgr. Francis J. Weber

practically all his time during the 18 years after 1941 gathering, studying and then writing the life of the "man who never turned back."

And it was a labor of love that ultimately involved 100,000 miles of travel on two continents, resulting in the accumulation of over 10,000 pages of documentation.

GEIGER'S ACCOUNT is not based on mutiple, yellowing pages alone, but is brightened by the author's personal knowledge of and experiences in the places where Fray Junípero Serra lived and labored. Many of its pages were written along the highways and byways, in obscure towns, in metropolitan centers, in missions and monasteries, where Serra himself had resided.

Wherever possible, Geiger tried to capture the atmosphere of Serra's day in describing the geographical setting and in reconstructing the social and religious, political and economic, as well as the institutional spirit of which Serra was a living part.

In a marvelously attractive style, Geiger wedded the 18th to the 20th century, allowing the reader to move intimately and knowingly along Serra's highroad of life through 70 full, laborious years.

CRITICS AND reviewers alike enthusiastically welcomed the Geiger volumes. And well they might for the author was a methodical and exacting scholar in the great German tradition and he rarely misfired. John Tracy Ellis once referred to Geiger's ***The Life and Times of Fray Junípero Serra, O.F.M.*** as the most thorough and "exasperatingly-accurate" account ever written of an American pioneer.

One need only glance at the 188 pages of detailed notes in Geiger's translation of Fray Francisco Palou's ***Relacion Histórica*** to verify the measure of his dedication to detail.

Father Geiger often mentioned to this writer his desire that someone would come along to condense his work into a single, manageable tome, bereft of footnotes and the other encumbrances that necessarily adorned his monumental opus.

DURING THE next 52 weeks, we will endeavor to fulfill Father Maynard's wishes. And, in the process, it is our hope that Fray Junípero Serra will step out of the annals of history long enough to be recognized in his role as the "spiritual founder of Alta California."

Court rules viable fetus a "person"

BOSTON (NC) — The Massachusetts State Supreme Court ruled Aug. 16 that a viable fetus is a "person" and a driver causing its death may be prosecuted for vehicular homicide.

In its 4-3 decision, the court said, "An offspring of a human parent cannot reasonably be considered to be other than a human being, and therefore a person, first within and then in normal course outside the womb...."

THE COURT said an autopsy showed that the eight-and-one-half-month-old fetus in question, whose mother was struck by a car in 1982, "was viable at the time of the incident and that it died as a result of internal injuries caused by the impact of the vehicle."

The court said its decision would apply only to future vehicular homicide cases and was not applicable to the case at hand because the court's decision "may not have been foreseeable."

Massachusetts Citizens for Life praised the court decision "for recognizing the existence and value of unborn human life."

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On the Record

By Charlie Martin

Time After Time

Lying in my bed I hear the clock tick
and think of you
Caught up in circles, confusion is
nothing new
Flashback, warm nights almost left
behind
Suitcase of memories time after time
sometimes you'll picture me
I'm walking too far ahead
You're calling to me I can't hear
what you've said
Then you say "go slow," I fall
behind
The second hand unwinds

(Refrain)
If you're lost, you can look
And you will find me, time after time
If you fall, I will catch you
I'll be waiting, time after time

After my picture fades
And darkness has turned to gray
Watching through windows you're
wondering
If I'm OK
Secrets stolen from deep inside
The drum beats out of time

(Repeat Refrain)

You say "go slow," I fall behind
The second hand unwinds

(Repeat Refrain)

recorded by: Cyndi Lauper
Written by: C. Lauper, J. Shear
Copyright (c) 1983 CBS Inc.

Bridging the distance in love

Cyndi Lauper rewrote chart history with her debut album ***She's So Unusual***. Her first two releases off this album both rose into the top three rating spots. No recording artist has previously been so succeesful so quickly.

Time After Time contrasts sharply in style and tempo with Ms. Lauper's first hit, ***Girls Just Want to Have Fun***.

Time After Time is a romantic ballad that talks about love realistically.

As the song observes, two individuals are seldom at the same level when it comes to feelings, needs or direction in life, even when the two are in love. The song describes this aptly by saying, "the drum beats out of time."

One person is calling out but the other: "Can't hear what you've said." The singer adds that living like this is like being "caught up in circles, confusion is nothing new."

SOMETIMES THIS occurs when one individual has goals, dreams or needs which differ from the other person's. For example, a couple may face separation because one individual leaves for school.

Perhaps the summer presented a time of real growth and closeness, but now the fact of distance must be faced. However individual needs are important also in terms of what the schooling represents and offers for each person's future.

The song demonstrates how commitment can bridge this distance: "If you're lost, you can look and you will find me...If you fall, I will catch you, time after time."

IN OTHER words, though the distance can't be changed, the singer is saying love will remain always and will be there when the other person needs support. The actions that come from such a commitment sustain a relationship, even through a separation.

Whether it is physical or emotional separation, even the closest relationships face such challenges. Knowing that the distance can be accepted and worked through keeps a relationship alive and growing.

(Your comments are welcome and may be used in future columns. Please address to: Charlie Martin, 1218 S. Rotherwood Ave., Evansville, Ind. 47714.)



LEARNING EXPERIENCE — Brooke Adams shows Benny D'Onofrio how to identify his right and left hands in Special People: Based on a True Story, *a drama about a group of predominantly retarded young adults who grow from unruly, unsocialized individuals into a first-rate theater troupe. D'Onofrio and six other retarded adults play themselves and Adams stars as the founder and director of the troupe in the special airing Sept. 11 on NBC.*

Your comments count

The two features appearing on this page are new to ***Southern Cross***. We are very interested in learning your reaction to them. Please phone ***Southern Cross*** at 574-6393 or, if you prefer, write us at P.O. Box 81869, San Diego, 92138 and let us know what you think of the features written by Charlie Martin and Pat Wilson. Martin's and Wilson's columns appear in a number of other Catholic newspaper. ***Southern Cross*** would appreciate hearing from you on this or any other item appearing in our paper. Your comments do count.

The Life of Christ

— A Series for Children

Jesus forgives sins

By Pat Wilson

One day Jesus was teaching in the main room of someone's house. Like most houses of that time, the building was low with a thin, flat roof on top. The **ROOM** where Jesus taught was very crowded and many people stood in the doorway or at the windows outside, trying to look in.

Suddenly there was much noise on the **ROOF**. As the startled people watched in surprise, a small hole appeared in the roof. As the opening became larger and larger, several hard-working men could be seen systematically taking the roof apart. Then, down through the opening came a man on a **STRETCHER** supported by rope held by the men who had taken apart the roof.

"Don't be angry with us, Master," said the man on the stretcher. "I wanted so much to see you."

JESUS gently touched the man. "I am not angry with you," He said softly. "In fact, I forgive you your **SINS**.

Some of those in the crowded room became upset at what Jesus had said.

"Who does He think He is?" they asked one another. "Only **GOD** can forgive sins."

"Why are you upset?" asked Jesus. "Would you have believed me if I said 'Get up and **WALK**,' instead of 'Your sins are forgiven'?"

Then Jesus told the assembled men that they must believe what He said. "You believe what you see, believe also what you do not see."

Jesus turned to the man on the stretcher. "Get up," He told him, "take you stretcher and go **HOME**."

The people watched in wonder as the man who had been paralyzed slowly rose to his feet, rolled up his stretcher, and headed for the **DOOR**. Together with his four **FRIENDS** from the roof, the **HAPPY** man raced home, **CURED** both in body and soul.



Find the CAPITALIZED words in the story,
then circle them in the puzzle below.

R	O	O	M	F	O	O	R	T	J	N	S	N	I	S
O	E	Y	D	C	E	I	H	T	L	T	Y	F	N	K
S	R	M	E	M	O	H	U	N	R	M	C	R	U	L
S	Y	H	G	D	M	F	F	E	E	T	D	I	M	W
S	O	A	U	A	S	O	T	M	O	N	G	E	P	U
U	H	P	P	T	N	C	U	R	E	D	O	N	K	V
S	M	P	Y	J	H	P	P	Y	A	U	A	D	L	Y
E	S	Y	U	E	I	Y	O	U	T	D	L	S	A	K
J	E	U	R	O	O	D	G	O	D	P	M	S	W	O



Around the Diocese

Sunday Mass, a Catholic Liturgy for Television
Sept. 2, 7 a.m.
Channel 39
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Celebrant

Beginning experience for divorced, separated and widowed persons to rediscover joy, hope and self-identity, Aug. 31-Sept. 2, Prince of Peace Abbey, Oceanside. Call: 286-1996 or 452-7243.

First Saturday Mass, in honor of Our Lady of Fatima, St. Mary Magdalene Church, Sept. 1, 7:45 a.m. Rosary and Fatima prayers follow Mass. Info: 276-3693.

Rummage sale, a back-to-school activity, to benefit St. Charles Academy, Sept. 1, 8:00 a.m.-6:00 p.m., in parish hall and on school grounds, 2802 Cadiz St.

Fiesta '84 at St. Elizabeth Church, Julian, Sept. 1-2. Good food, music, booths and prizes. Details: 765-1988.

Annual fall fiesta at St. Brigid Church, Pacific Beach, Sept. 1-2. Games, prizes, food, gift items featured. Info: 483-3030.

Stalpar Club — for widowed and single Catholics over 35 — monthly meeting, St. Vincent de Paul Church Hall, San Diego, Sept. 2, 4:30 p.m. Guests welcome. Call: 276-7644.

Weekend barbecue at Our Lady of Light Church, Sept. 2, at 11:00 a.m. Clowns, singers, and the KCBQ Flatbed Band will perform. Prizes, games and drinks available.

The Life of St. Francis, a play, sponsored by the Secular Franciscan Order Fraternities, Sept. 2 at 2:00 p.m. and Sept. 3. at 1:30 p.m. at Immaculate Conception Church Hall, Old Town. Mass will precede the performance. Actor Leonardo Defilippis will star. Free will offering suggested. Details: 298-7038

First Friday Mass by the Catholic Alumni Club, Ascencion Church, 5335 La Cuenta Dr., Sept. 2, 5:30 p.m. Dinner to follow at the Hoffbrau house. More: 299-3055.

Mass and picnic by St. Catherine Laboure Church, Sept. 3, 10:30 a.m. Celebrants for Mass: Father William Cuddihy and Father Noel Thompson. Picnic at Crown Point. Bring a dish to share. Refreshments and balls provided. Call: 278-3624 or 277-6316.

Mass and healing service sponsored by the San Luis Rey Prayer Community, at San Luis Rey Mission Church, Oceanside, 7:30 p.m., Sept. 4. Celebrant: Father Ralph Weishaar. Details: 439-3786.

Pops Concert, All Tchaikovsky Spectacular, 7:30 p.m., Hospitality Point. Group nights: Sept. 5, sponsored by Noah Homes. Call: 260-1019; Sept. 6 sponsored by Mercy Clinic. Phone: 260-7133.

St.Francis: Troubador of God's Peace, presented at Old Mission San Luis Rey, Sept. 5, 8:00 p.m. Mass celebrated at 7:00 p.m. Leonardo Defilippis stars. Free will offering suggested. More: 753-3406.

First Friday fish fry at Immaculate Conception Church, Old Town, Sept. 7, 5:00-7:00 p.m. Cost: $3.50. Reservations: 295-4148.

Pinocchio (adapted version) presented by young adult cast in the Don Room of the El Cortez Hotel by Tom Rusch Productions, Sept. 7-8, 10, 14-16 at 8:00 p.m. Sunday matinee at 2:00 p.m. Tickets: adults $5; children/senior citizens $3. Sponsored by St. Vincent de Paul Center. Reservations and info: 231-4703.

Community day of prayer for peace at St. John of the Cross hall, Lemon Grove, Sept. 8, 9:30 a.m.-3:00 p.m. Sisters Pat Hanson and Tricia Heaney will lead program "seeking the kingdom through peace and justice." Lunch served. Bring a Bible. Details: 469-3393.

Holy Spirit Seminar weekend, San Luis Rey Retreat Center, Sept. 8-9. Not live-in. Bring a sack lunch. Hours: 9:00 a.m.-9:00 p.m. Sat. and 9:00 a.m.-5:00 p.m. Sun. Conducted by Father Ralph Weishaar and team. Sponsored by Diocesan Charismatic Renewal Center. Call: 459-3255.

Breakfast to be served by the men's association of St. Catherine Laboure Parish, Sept. 9, before and after 8:00 and 9:30 Masses. Pancakes, sausages, butter etc. served. Cost: adults $1.25; children/seniors $1; ages 5 and under free. Details: 277-6316.

Council of Catholic Women, South Bay Deanery, meeting, Sept. 10, 10:30 a.m., Our Lady of Mt. Carmel Church hall, San Ysidro. Luncheon, hosted by Altar and Rosary Society, follows. Reservations: 479-7774

Czechoslovakian Mass, Sept. 16, 3:00 p.m., at the Benedictine Convent, 3888 Paducah Dr., San Diego. Celebrant: Father Jaroslav. V. Popelka, SJ. More: 295-1718.

Chicken bar-b-q to benefit St. Rose of Lima Church, Sept. 16, 12:30-6:00 p.m., in the parish center, Third Ave. and H St., Chula Vista. Donation: $3.50 in advance/$4 at the door; Child's plate $2. Sponsored by the Italian Catholic Federation. Reservations: 427-1352.

DCCW Convention, Oct. 24, 9:00 a.m., Pea Soup Andersen's in Carlsbad, for the women of the Diocese of San Diego. Mass celebrated by Bishop Leo T. Maher. Info: 745-4030.

New Zealand, Australia and Tahiti will be toured by St. Patrick's Seniors, Oct. 31-Nov. 17. Cost is $3560 twin, $3984 single. Details: 282-7109 or 232-0708.

Tijuana Cultural Center, a St. Patrick's Seniors bus trip, Nov. 8. Cost: $24. Call: 282-7109 or 232-0708.

That Music Man's Music premiere at the Shrine Auditorium, Los Angeles, Nov. 14, a bus trip by St. Patrick's Seniors. Cost: $31. More: 282-7109 or 232-0708.

Las Vegas, a St. Patrick Seniors bus trip, Nov. 27-29. Cost is $73 for twin. Details: 282-7109 or 232-0708.

Los Angeles Christmas spectacular, a bus trip by St. Patrick's Seniors, Dec. 11. Cost: $27. Call: 282-7109 or 232-0708.

Items for this column must be received in writing by noon the Friday before publication on Thursday of the following week. We can not accept items via telephone. Mail to: Around the Diocese, *Southern Cross,* P.O. Box 81869, San Diego, Calif, 92138.

Cardinal Shehan dies at 86

BALTIMORE (NC) — Cardinal Lawrence J. Shehan, 86, a leader in ecumenism and civil rights who headed the Baltimore Archdiocese for almost 13 years, died Aug. 26.

His death was the result of "a reoccurance of cancer and complications due to age," according to Father Leo Murray, archdiocesan director of communications. The cardinal had been hospitalized for several weeks at Mercy Hospital in Baltimore.

THE DEATH of Cardinal Shehan brought the number of cardinals in the world to 127 and the number of U.S. cardinals to seven.

A Mass of Christian Burial was scheduled for Aug. 31 at the Cathedral of Mary Our Queen in Baltimore, with Archbishop William D. Borders of Baltimore as the principal celebrant and Auxiliary Bishop P. Francis Murphy of Baltimore as the homilist.

A Memorial Mass was to be celebrated Aug. 28 by retired Auxiliary Bishop T. Austin Murphy of Baltimore at the Basilica of the Assumption in Baltimore. The cardinal's body was to lie in state at the basilica Aug. 28-29 and then be transferred to the cathedral.

ARCHBISHOP BORDERS was with Cardinal Shehan at the time of his death. The archbishop said he was checking the cardinal's pulse and reciting the prayer of the dying when the cardinal died. Members of the cardinal's family and several diocesan priests also were present.

"Cardinal Shehan was an outstanding example of the potential for good that a truly humble man can accomplish," Archbishop Borders said in a statement. "The scope of his vision and mission embraced concern for the individual person, the family, the community, ecumenical relations and racial harmony within the context of work in the church, his vocation and love.

"We knew him as a dedicated priest and bishop of the archdiocese," the archbishop continued. "Observers of the national scene knew him as an outstanding leader of the American bishops. Religious leaders throughout the world knew him for his perceptive interventions during Vatican II and as one of the 12 presidents of the council that brought the church into the modern world.

"POPE PAUL VI knew him as a trusted friend, his ambassador in the reconciling of the Roman Catholic and Orthodox churches after 1,000 years of silence," Archbishop Borders said. Cardinal Shehan had represented Pope Paul VI at a meeting with Greek Orthodox Patriarch Athenogoras in Istanbul, Turkey, in 1965 and at the International Eucharistic Congress in Melbourne, Australia, in 1973.

As 12th archbishop of Baltimore, Cardinal Shehan was known for his stand on racial justice and for his ecumenical efforts, especially with the Jewish community. He also spoke against the Vietnam War.

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This business is conducted by an individual.
/s/Antonine Hage
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Predicando con violin en las selvas de Tucumán

La historia de Fray Fco. Solano, apostal del Peru, la Argentina y el Paraguay



por Jaime Vidal

En el año 1588 en la flota que llevaba a don García de Mendoza a tomar cargo del virreinato del Perú, salió de España un grupo de 11 frailes franciscanos, voluntarios para las misiones de esas tierras. Entre ellos iba un fraile de 40 años, nacido en Montilla de Andalucía, por nombre Fray Francisco Solano.

Desde su juventud Fray Francisco había querido predicar el Evangelio a los moros de Marruecos, una misión franciscana que databa de los tiempos de San Francisco de Asís y que había producido pocas conversiones pero muchos mártires.

LOS SUPERIORES de Fray Francisco no habían aceptado su ofrecimiento y, en vez de mandarle a Marruecos, le habían asignado la labor de predicar en distintos pueblos andaluces. El fraile pasó varios años predicando con ardor; luego fue maestro de novicios muy singular, porque, cuando uno de los jóvenes frailes cometía una falta, el padre maestro decretaba el castigo merecido. Pero, en vez de imponérselo al novicio, se lo imponia a sí mismo. Raro era el novicio que podia resister este tratamiento sin romper en lágrimas de arrepentimiento.

En medio de su predicación y sus enseñanzas, Fray Francisco no olvidaba sus sueños juveniles de desgastarse en trabajos para traer a Cristo a las almas que no le conocían. Al oír, tras tantos años de sacerdocio, que hacían falta voluntarios para la misión del Perú, se ofreció una vez más a los superiores quienes, esta vez, lo aceptaron.

Así, dejando atrás dos tercios de su vida, Fray Francisco Solano partió para una nueva vida en una nueva tierra donde encontraría su verdadera vocación.

DE LOS 11 frailes que partieron, tres murieron por el camino. Ya en el Pacífico — tras cruzar el istmo y re-embarcar en Panamá — la flota se vio desparramada por una tormenta, y el barco donde navegaba Fray Francisco naufragó en una isla desierta. Los soldados y marinos tomaron los botes salvavidas para remar hasta la tierra firme. Pero en el barco había además un cargamento de esclavos negros a quienes Fray Francisco estaba evangelizando y preparando al Bautismo. Para ellos, no había lugar en los botes. Sin dudar un momento, Fray Francisco rechazó su lugar y se quedó con los esclavos, bautizándolos con las aguas del mar y animándolos a esperar a Dios.

Dos largos meses más tarde llegó un barco a rescatarlos y el misionero pudo, al fin, entrar a su convento de Lima. Pero Lima fue solo un alto en la jornada. Cruzando el altiplano y los pasos de los Andes, Fray Francisco se fue a evangelizar la región que ahora es la provincia de Tucumán en la Argentina. Eventualmente fue nombrado vice-provincial de su orden, a cargo de la misiones del Tucumán y Paragüay.

Era una labor difícil en un territorio de frontera. Los españoles, lejos de la autoridad virreinal, se entregaban a pleitos y perdencias y el mismo obispo de Tucumán, Fray Francisco de Vitoria, había dejado morir su celo misionero. Abandonando su diócesis, se habían ido a Lima, donde era el cabecilla de la oposición a las reformas de Santo Toribio de Mogrovejo. Si el obispo daba mal ejemplo y los españoles vivían sin ley ni regla, los indios, por su parte, eran desconfiado y reacios. Sentían poca atracción hacia un Evangelio predicado con espadas y trabucos. A esta tierra, que parecía dominada por el demonio, llegó Fray Francisco, predicando paz y bien, como buen franciscano.

Poder de la predicación

SI EL obispo había abandonado su rebaño, Fray Francisco estaría allí, recorriendo a pie de poblado en poblado. Si los colonizadores eran perdencieros, y no había autoridad que pusiera coto a sus pasiones y resentimientos, la elocuencia de Fray Francisco, ayudaba por noches enteras pasadas en oración y penitencia, los iría atrayendo a la paz y la hermandad, y su reputación de hombre recto le permitía arbitrar en las disputas encontrando soluciones aceptables a ambas partes.

Y si los indios eran reacios, él los iría a buscar en medio de sus propias selvas. Fray Francisco caminaba sólo a través de los bosques. Al llegar a un claro, sacaba su violín, y, al son de sus cuerdas, el fraile cantaba las alabanzas de Cristo y su Santísima Madre.

Poco a poco, entre los troncos seculares, iban apareciendo caras y más caras, fascinadas por esos extraños sonidos, más dulces que el trinar de ningún pájaro.

ENTONCES FRAY Francisco bajaba el violín del hombro y empezaba a contarles la historia de Jesús. Rara era la tribu que podía resistir la delzura de esa música y de esas palabras que llegaban a las tribus más diversas.

Cuentan las historias que el misionero aprendía las lenguas más difíciles y entrevesadas en una semana o dos. Dicen que, si encontraba una tribu nueva cuya lengua no había oído nunca antes, les predicaba el castellano y los indios le entendían como si hablara en su propio idioma. Si en esas regiones parecía repetirse la historia de Babel, porque cada tantas millas había una lengua distinta, el Espíritu Santo repetía el milagro de Pentecostés en la boca de Fray Francisco.

Y no era este el único milagro.

ENTRE INDIOS y españoles corrían de boca en boca historias y rumores de cómo Fray Francisco en sus andanzas misioneras había hecho brotar manantiales en el desierto y cruzado ríos crecidos usando su capa como bote; cómo él había amansado fieras que le atacaban y alejado, con oraciones, plagas de hormigas y otras alimañas.

Una vez más en esté apóstol del Nuevo Mundo parecían cumplirse las palabras de Cristo a su apóstoles, "En mi nombre echarán fuera los demonios y hablarán nuevas lenguas; tomarán en sus manos las serpientes y si bebiesen veneno, no les hará daño; sobre los enfermos pondrán sus manos y quedarán sanos."

Más de 10 años pasó Fray Francisco en la frontera de Tucumán, extendiendo sus correrías apostólicos por lo que es hoy Paragüay y Santiago del Estero. Al fin, en 1602, los superiores lo llamaron al Perú a descansar de sus trabajos viviendo en oración y contemplación. Con él volvió su violín, con el que ahora visitaba las celdas de los frailes para animarlos con un poco de música andaluza cuando estaban enfermos o deprimidos. A veces los frailes más seriotes quedaban un poco escandalizados, al ver a Fray Francisco, de quien se contaban tantas maravillas, escabullirse en la iglesia con su violín a cuestas y pasarse la noche cantando coplas y hasta bailando delante del altar de la Virgen.

EN OTRA ocasión uno de los frailes serios lo encontró por la calle, con las mangas del hábito llenas de dulces y regalos. Al preguntarle a dónde iba con todas esas cosas que tan mal sentaban con la pobreza franciscana, el fraile se quedó tieso al oír que Fray Francisco iba "a casa de su enamorada." Comida de curiosidad — y tal vez pensando descubrir que "el fraile de los milagros" no era tan santo como la gente pensaba — el fraile fue siguiendo a Fray Francisco a través de los arrabales hasta que le vio entrar en una casucha. Mirando por la ventana vio al fraile abrazar a su novia: una anciana enfermera y cubierta de llagas a quien su propia familia había abandonado por miedo al contagio.

A pesar de su amor por la música y la alegria y de su sentido del humor, que le permitía darle un chasco al fraile sospechoso, y enseñarle así varias lecciones de una vez, Fray Francisco tenía su lado serio.

Apóstol de las calles

Al contemplar en su meditación como nuestro pecados siguen crucificando a Cristo, salía disparado por las calles de Lima, predicando penitencia en las plazas y en las esquinas y hasta metiéndose en las tabernas y casas de juego a ver si podía arrancar aunque fuera un alma de las garras del demonio y arrastrarla al amor del que murió por nuestro amor.

LOS SUPERIORES podían sacarlo de las selvas de Tucumán, pero no podían quitarle la vocación de misionero. En la frontera o en la capital, mientras hubiera almas alejadas de Cristo, Fray Francisco no podía entregarse a un "merecido descanso." Con su violín o con sus palabras de fuego, tenía que seguir atrayendo los corazones al amor de Dios hasta que su propio corazón dejara de latir y su alma descansara en el abrazo de su Señor. La hora de descanso le llegó al 14 de julio de 1610 a la edad de 61 años.

El autor puertorriqueño acaba de ganar su doctorado en teología de la Universidad de Fordham con especialidad en la espiritualidad franciscana.

Resumen de Noticias

NUEVA YORK (NC) — Los católicos pueden votar por candidatos que respaldan algunas políticas a favor del aborto si creen que "estos candidatos servirán mejor al bien común que sus oponentes" dice la revista de los jesuítas América en su editorial del 25 de agosto.

El editorial dice que el problema permanece, sin embargo, "cómo un político católico, en conciencia, respalda políticas a favor del aborto. Ninguna de las respuestas dadas hasta el momento por cualquiera de los políticos católicos más destacados son completamente satisfactorias".

En la cuestión del voto católico, América defiende la política de los obispos norteamericanos de no tomar posición a favor o en contra de ningun candidato específico.

Dice que el silencio de los obispos sobre los candidatos significa que los católicos deben medir "todas las alternativas" a tiempo de juzgar quien servirá mejor al bien común.

"Un voto no es el respaldo a todas las políticas del candidato. Por supuesto, en algunas elecciones el voto es un acto de desesperación, no una ovación", dice la revista.

BONONIA, Nicaragua (NC) — La fecha tope del 31 de agosto para que cuatro sacerdotes nicaragüenses renuncien a sus puestos en el gobierno fue reafirmada por el Presidente de la Conferencia Episcopal, Antonio Vega, Obispo de Bononia, un día despues que los obispos recibieron un proyecto de los sacerdotes para resolver el conflicto.

El Arzobispo de Managua, Nicaragua, Miguel Obando Bravo, dijo el 14 de agosto que los funcionarios-sacerdotes tenían plazo hasta el 31 de agosto para renunciar a sus puestos gubernamentales o enfrentar la posibilidad de serias sanciones eclesiásticas. Esta fecha tope fue reiterada cuatro días despues por el Obispo Vega. Ambos obispos citaron una declaración del 10 de agosto del Vaticano que decía que la Ley Canónica prohibe a los sacerdotes mantener puestos gubernamentales que supongan "el ejercicio del poder público".

Esta fue la segunda fecha tope anunciada por los obispos. La primera, el 15 de agosto, pasó sin ninguna acción de ambas partes.

El 17 de agosto, los controversiales sacerdotes presentaron su propuesta sobre la confrontación durante una reunión planificada de la Conferencia de Obispos de Nicaragua, dijo Mons. Bismarck Carballo, portavoz del Arzobispo Obando Bravo. Sin embargo, Mons. Carvallo no reveló detalles del proyecto.

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An ounce of prevention

PBS examines skyrocketing health costs

By Henry Herx

NEW YORK (NC) — One of the central issues to be debated during the current political campaign is how the nation will manage the high cost of its health care. Serving as a primer on this issue is ***An Ounce of Prevention***, a documentary airing Friday, Sept. 7, 10-11 p.m. on PBS.

Last year more than $362 billion was spent on health care — more than triple what it cost in 1973. The medical care system is now the second largest industry in the United States and represents more than 10 percent of the nation's gross national product.

THE PRICE tag for health care is staggering and growing by a double-digit percentage each year. The immediate question facing Congress is how to bring the costs of Medicare and Medicaid under control without lessening either the quality of care or the access to it by the elderly and the poor.

The program uses this aspect of the problem to focus the viewer's attention on the larger question of how the American medical industry operates and the variety of options which have been proposed to alter that system. Offering views on the subject are leading politicians, economists and representatives of the medical profession, as well as consumers.

Sen. Robert Dole, R-Kan., suggests federal medical programs will have to be cut and consumers will have to purchase supplemental insurance coverage which he calls "Medigap."

THE ADMINISTRATION'S philosphy is described as fostering more competition within the medical industry. The program examines some already existing alternatives such as health maintenance organizations which provide full treatment for a yearly fee, other prepayment plans and free-standing clinics, the so-called "doc in the box."

Because government and insurance companies pay 86 percent of health care costs, the administration believes that "nobody cares about what it costs." It proposes to change this "free lunch" attitude by requiring individuals to pay a larger portion of their medical costs. This is the reason the administration has encouraged businesses to reduce union medical benefits.

Speaking from the other side of the political spectrum is Sen. Edward Kennedy, D-Mass., who says doctors and hospitals charge too much for their services and proposes that Congress put limits on their payment. In general, Democratic proposals call for regulatory action rather than the Republican marketplace model.

THE PROGRAM'S examination of health-care costs goes beyond the political and economic aspects of the problem. It also calls attention to its moral dimensions as a question of social justice.

The issue boils down to those who argue that everyone can't have the best medical care and those who insist that there be one standard of care for all Americans. There are 35 million working poor who have no medical coverage at all. The question facing voters and their representatives in Congress is a moral one: can we as a people afford not to provide a "decent, adequate level of health care" for all our citizens?

As reported by Richard Anderson, this production of WYES-New Orleans does not minimize the complexities of its subject. While it suggests that there can be no easy solution to this problem, it also implies that it is in the public's self-interest to be as informed as possible about this particular issue in the current campaign. This election will decide the composition of the new Congress and whatever changes will be made in our nation's health-care policy.

E.T.'s buddy plays in Cloak and Dagger

By Michael Gallagher

NEW YORK (NC) — ***Cloak and Dagger*** (Universal) is a pleasant surprise. It's not a perfect movie by any means, but it is an entertaining and unpretentious one.

Young Henry Thomas, E.T.'s old buddy, plays a lonely boy again. But this time, as Davey Osborne, his diversion is playing at being a secret agent. He's aided in his imaginary adventures by an imaginary friend: Jack Flack, ruthless superspy.

FLACK IS played by Dabney Coleman who, significantly, also plays Davey's widowed father, sympathetic but bewildered by his son's fantasy life.

One day, however, fantasy becomes reality when a dying FBI agent thrusts a video game cassette into Davey's hands. No one, of course, believes Davey when he tells them that he's seen a man murdered —nobody, that is, but the murderers themselves, who will stop at nothing to get the cassette back. (As you might suppose, something very, very secret has been fed into it.)

Thomas is effective as plucky Davey even if he can't quite bear the weight of an entire film by himself and is a bit monotonous at times. Coleman, however, adds zest and competence in the dual role of Flack and Davey's father. Richard Franklin's skillful direction keeps things moving at a swift pace.

THOUGH MEANT for young viewers, ***Cloak and Dagger*** is not quite successful in confronting the problem posed by combining lighthearted adventure with actual violence. Because of this, it is not suited to young children. The U.S. Catholic Conference has classifed it A-II —adults and adolescents. The Motion Picture Association of America rating is PG — parental guidance suggested.

TV Programs of Note

Tuesday, Sept. 4, 8-11 p.m. (ABC) ***To Save Our Schools, To Save Our Children***. The imperiled future of America's public schools is examined in this ABC News ***Closeup*** documentary, with correspondent Marshall Frady as the host and principal writer.

Wednesday, Sept. 5, 9-10 p.m. (PBS) ***Colorado Miners***. In this chapter of his ***Walk Through the 20th Century***, Bill Moyers interviews some elderly survivors of early Colorado coal mines who talk about working conditions prevalent in the 1910s and events which led to the famous 1913 United Mine Workers strike and the 1914 Ludlow Massacre.

Wednesday, Sept. 5, 10-11 p.m. (PBS) ***One Third of a Nation***. This well-deserved rebroadcast of an award-winning 1983 documentary recalls the grim Depression years in the South through photographs taken by the Farm Security Administration, newsreel footage and folk songs of the period. With a sparse but moving commentary by Southern poet James Dickey, this visually stunning record projects the human reality of Franklin D. Roosevelt's words describing a third of America as "ill-housed, ill-clad, ill-nourished."

CORRECTION

The date listed in the last issue of ***Southern Cross*** for the performance of ***St. Francis: Troubador of God's Peace*** at Old Mission San Luis Rey was incorrect. The correct date for the drama, sponsored by the Secular Franciscan Order, is Sept. 5. Performances are also scheduled for Sept. 2-3 at Immaculate Conception Church in Old Town.